VICTORIA UNIVERSITY
3 1761 03714 7857

733

A Reliable Reference Atlas

is a necessary book of reference for everyone, and your Library is not complete without one.
The following Atlases are recommended as being

THOROUGHLY ACCURATE AND RELIABLE.

The Royal Atlas.

Containing 60 exquisitely coloured and clearly printed Maps, 25 by 20 in., with a complete Index to each Map and a General Index to the principal places of the world. Bound in half-morocco, gilt edges and titles, 20 by 14 in. £4 4s. net.

A sumptuous Volume for the Library.

The Handy Royal Atlas.

Consisting of 53 beautifully coloured Plates, 18¼ by 14½ in., and Complete Index. Bound in Rexine, 15 by 10½ in., 25s.; half-bound morocco, 37s. 6d.

An excellent Atlas for General Use.

World-wide Atlas.

Contains 128 beautifully coloured Maps of all parts of the World, two Frontispieces—the Flags of all Nations and the Time of all Nations, Introduction by Dr. Scott Keltie, Secretary of Royal Geographical Society, London, giving an Account of Geographical Discovery and Political Territorial Changes from the beginning of Nineteenth Century, 98 pages of Index to 67,000 Places for rapid reference. Handsomely bound in Cloth.

The Atlas for Everyone. Only 7s. 6d. ½bd. 12/6.

W. & A. K. JOHNSTON, Limited,

Edina Works, and Prudential Chambers, 2 St. Andrew Square, Edinburgh;
6 Paternoster Buildings, London, E.C.

Oliphant, Anderson and Ferrier.

List of Notable Books on China.

A Mission in China. By W. E. Soothill, translator of the Wenchow New Testament, author of "The Student's Pocket Dictionary," compiler of the Wenchow Romanised System, etc. Large crown 8vo., with numerous illustrations, and in artistic binding. Price 5s. net. Postage 4d.

Chinese Characteristics. By the Rev. ARTHUR H. SMITH, D.D. Fifth Edition. Revised, with additional illustrations. Demy 8vo. 7s. 6d.

The Original Religion of China. By JOHN ROSS, D.D., author of "Mission Methods in Manchuria." With diagrams from original plans and other illustrations. Price 5s. net. Postage 4d.

Village Life in China. A Study in Sociology. By ARTHUR H. SMITH, D.D., author of "Chinese Characteristics." Demy 8vo., art binding, with 9 full-page illustrations. 7s. 6d.

The Athenæum says: "Gives a more faithful representation of village life in China than any that has ever yet been attempted."

China in Legend and Story. By C. CAMPBELL BROWN. Illustrated, large crown 8vo., with antique native design. 3s. 6d. net. Postage 4d.

The Lore of Cathay; or, The Intellect of China. In five parts. Arts and Sciences, Literature, Philosophy and Religion, Education, History. By Rev. W. A. P. Martin, D.D., LL.D., author of "Cycle of Cathay," etc. Demy 8vo., cloth extra, with illustrations. 10s. 6d.

Fleming H. Revell Company.

Court Life in China. The Capital: its Officials and People. By Isaac Taylor Headland, author of "Chinese Mother Goose Rhymes" and "The Chinese Boy and Girl." Price 6s. net. Postage 5d.

Chinese Mother Goose Rhymes. By ISAAC TAYLOR HEADLAND. Illustrated, decorated boards, 4s. net. Postage. 4d.

Professor Headland has done more than anyone else to bring us into sympathy with Chinese life by showing us how like our own it is in those features of child life and folklore, which, after all, are the true test.

Chinese Boy and Girl. By ISAAC TAYLOR HEADLAND. Illustrated, decorated boards. 4s. net. Postage 4d.

Following on the Chinese Mother Goose, this gives even closer glimpses of child life among the Celestials (how the name has dropped out!).

Christianity and The Nations. Being the Duff Lectures for 1910. By ROBERT E. SPEER, secretary of the Board of Foreign Missions of the Presbyterian Church in the United States. Cloth. Price 10s. net. Postage 6d.

A History of Christianity in Japan. By OTIS CARY. In 2 vols., cloth. Price 15s. net. Postage 10d.

Vol. I. A History of Roman Catholic and Greek Orthodox Missions in Japan.

Vol. II. A History of Protestant Missions in Japan.

The Foreign Missionary. By ARTHUR J. BROWN, author of "New Forces in Old China." Cloth. 5s. net.

Illustrated Catalogue sent post free on application. 21 Paternoster Square, London; 100 Princes Street, Edinburgh.

THE LIBRARY

of

VICTORIA UNIVERSITY

Toronto

THE

CHINA MISSION YEAR BOOK

BEING

"The Christian Movement in China"

1910

EDITED BY

D. MacGILLIVRAY,

FOR THE C. L. S.

SHANGHAI:

CHRISTIAN LITERATURE SOCIETY FOR CHINA

1910

BV
3410
C58
1910

AKT-4255

EMMANUEL

PREFACE.

THE first attempt to deal exhaustively with the history of the various missions in China was "The China Mission Handbook," which appeared in 1896. The circulars which were sent out asking for material were signed by a committee of Shanghai missionaries, but the bulk of the editorial work fell to Dr. T. Richard. To judge by the words on the first page, it appears that the promoters hoped that it was the first of a series to appear at regular intervals. This hope, however, was never actualized.

The next important historical work dealing with China missions was the Centenary Conference historical volume, entitled "A Century of Missions in China," which was prepared for the Conference by the writer at the request of the Executive Committee.

Since that time events have moved rapidly in China. Much progress has been made in many directions in Church and State, but nothing in continuation of this volume has appeared since 1907. In this respect the Coöperating Christian Missions of Japan have far outstripped us. This year sees the eighth annual issue of their "Christian Movement in Japan," an invaluable digest of the missionary work there. The stimulating example thus set up was not lost, and finally precipitated action along the line of the present Year Book. Dr. A. H. Smith, in the *Chinese Recorder*, had voiced the general feeling when he loudly called for a Chinese Annual.

In the absence of any body corresponding to the Coöperating Missions in Japan, the Christian Literature Society, which happily possessed the necessary machin-

ery, undertook to begin a series of Year Books for China, and the present editor was requested to inaugurate the work. The thought had occurred to many minds, but the difficulty was in the execution. Japan might be manageable, but China was a vaster field. The prospectus frankly admitted that it might be found impossible to do for China what had been so well done for Japan. The imperfections of a first attempt naturally appear in the book, but we are glad to say that some 300 advance orders, given in simple faith, showed that people want such a book.

We are particularly thankful to the forty or fifty able writers who have furnished the signed articles. Back of these again are the workers who gladly assisted them in their investigations. The time has come when questionnaires on serious subjects will receive serious attention and not lazily be thrown into the limbus of forgotten duties.

The Year Book, as will be seen at a glance, totally differs from anything else that has appeared. It is the first attempt to describe the present state of the work, not historically, but in successive chapters, each on a particular phase and covering vast areas in one purview. Here can be seen where we are successful and where we fail. It is "The Kingdom of God in China," and the faith that the labor of preparing the book will further that Kingdom is the only justification of its existence.

Plans for the Year Book of 1911 are already under way. It will continue some of the features of 1910, but without repetition. Only movements that are going ahead rapidly will receive separate treatment, and the various chapters, as will be seen by the appended list, are planned to give the second Year Book a value of its own quite apart from the first. Other additional chapters may be added on new subjects as they may emerge between this and the time of publication.

Tentative List of Chapters.

1. General Survey.
2. Important Edicts and National Movements.
3. The Chinese Government Schools.
4. The Problem of Educational Work in China.
5. What is being done to reach the Higher Classes.
6. Problems of the Chinese Church.
7. Student Volunteer Movement in China.
8. The Problems of Evangelistic Work.
9. Unoccupied Fields. A list of neglected towns and cities in each province.
10. Paper on some Live Subject, by a Chinese.
11. The Work of the Missions, from their Reports.
12. Special chapter on Work in Hunan.
13. Special chapter on Work of the C. I. M.
14. Special chapter on Work of the German Missions.
15. The Special Work of Anglicans in China.
16. Work for the Moslems of China.
17. Work among the Aboriginal Tribes.
18. Problems in Literature.
19. Hymnology of the Chinese Church.
20. Problems in Sunday School Work.
21. The Ideal Translation of the Bible into Chinese.
22. Y. M. C. A., Y. W. C. A., and W. C. T. U.
23. Problem of Learning the Chinese Language.
24. General Paper on Women's Work.
25. Anti-footbinding and Anti-opium.
26. Buddhism in Public and Private Life.
27. Missionary Opinion as Reflected in the pages of the *Chinese Recorder*.

Obituaries.
Statistics.
Appendices.
Directory.

By the above, some obvious omissions of 1910 will be supplied. It is our hope that Mission Boards, missionaries, and others may become annual subscribers.

D. MacGillivray.

CONTENTS.

PREFACE.

CHAPTER I.—GENERAL SURVEY. ARTHUR H. SMITH. 1-22

CHAPTER II.—IMPORTANT EDICTS AND GOVERNMENT CHANGES ... ... W. SHELDON RIDGE. 23-37

CHAPTER III.—THE GOVERNMENT SCHOOLS OF CHINA ... ... J. C. FERGUSON. 38-49

Supplement:—Bureau of Educational Mission to U. S. A. 49-55
Hongkong University 56-57
Government Education in N. China. R. R. GAILEY. 57-60

CHAPTER IV.—WORK FOR THE HIGHER CLASSES.

Institutional and Evangelistic:
The International Institute, Shanghai. G. REID. 61-68
Tsinanfu Institute ... J. S. WHITEWRIGHT. 68-72

CHAPTER V.—MISSION SCHOOLS, COLLEGES, AND UNIVERSITIES FOR MEN AND BOYS:

Chihli, Shantung, Manchuria ... ... EDITOR. 73-83
West China ... ... E. J. CARSON. 83-95
South China ... ...P. W. PITCHER. 95-104
Central and East China... ... J. A. SILSBY. 104-112

CHAPTER VI.—EVANGELISTIC WORK: 113-173

A. B. M. U. ...	113-116	F. F. M.	145-147
A. B. C. F. M. ...	116-121	M. E. M., North ...	147-150
A. P. M., North...	121-129	C. I. M.	150-153
S. B. C.	129-133	F. C. M.	153-154
A. P. E.	133-135	R. C. in A.	154-156
C. M. M.	135-137	U. M. M.	156-159
M. E. M., So. ...	137-140	Pres. Church of E. ...	159-163
E. B. M.	140-142	C. and M. A.... ...	163-164
W. M. S.	142-144	L. M. S.	164-169
U. F. C. S. ...	144-145	C. M. S.	170-173

CHAPTER VII.—I. Evangelization in the Cities.
C. G. SPARHAM. 174-179
II. Evangelistic Work in the Country.
A. R. SAUNDERS. 180 188

CHAPTER VIII.—INDEPENDENCE AND SELF-SUPPORT:

North China ... ...J. WHERRY. 189-195
South China ... ... J. SPEICHER. 195-199
Central China... ... ... W. C. LONGDEN. 199-205
West China ... ... A. E. CLAXTON. 205-206
East Central China ... ... F. GARRETT. 206-209

CHAPTER IX.—MEDICAL MISSIONARY WORK.
CECIL J. DAVENPORT. 210-215

CHAPTER X.—MEDICAL EDUCATION:

North China ... ... T. COCHRANE. 216-221
Central China ... ... W. H. JEFFERYS. 221-225
South China ... ... P. J. TODD. 225-228

MEDICAL EDUCATION FOR WOMEN:

North China ... Miss ELIZA E. LEONARD. 228-229
Canton ... ... Miss MARY H. FULTON. 229-232

MEDICAL RESEARCH WORK. H. S. HOUGHTON. 232-234

CHAPTER XI.—THEOLOGICAL EDUCATION:

North China ... ...C. H. FENN. 235-239
Central China ... ... J. C. GARRITT. 239-246
South China ... ... H. W. OLDHAM. 247-253

CHAPTER XII.—THE BIBLE STUDY MOVEMENT.
A. E. CORY. 254-260

CHAPTER XIII.—I. Sunday School ...W. H. LACY. 261-263
II. Christian Endeavor. Mr. and Mrs. STROTHER. 264-267

CHAPTER XIV.—WOMEN'S WORK IN GENERAL (exclusive of educational and medical):

Mid-China ... Mrs. ELSIE SITES RAVEN. 268-274
South China ... ... Miss E. BENHAM. 274-277
North China ... ... Miss MARY H. PORTER. 278-287

CHAPTER XV.—WOMEN'S WORK, EDUCATIONAL:

Central China ... Miss LUELLA HUELSTER. 288-296
North China ... ... Miss LUELLA MINER. 296-304
South China ... Miss HARRIET N. NOYES. 305-311
Supplement: Hongkong ... ... EDITOR. 311-312

CHAPTER XVI.—REVIVALS. WM. N. BREWSTER. 313-319

CHAPTER XVII.—FEDERATION AND UNION.
W. N. BITTON. 320-324

CHAPTER XVIII.—CHRISTIAN LITERATURE SOCIETY ... ... EDITOR. 325-333

CHAPTER XIX.—TRACT SOCIETIES IN CHINA.
J. DARROCH. 334-342

CHAPTER XX.—CHRISTIAN PERIODICALS.
W. A. CORNABY. 343-350

CHAPTER XXI.—MISSION PRESSES. G. MCINTOSH. 351-362

CHAPTER XXII.—BIBLE SOCIETIES:

British and Foreign Bible Society.
G. H. BONDFIELD. 363-370
National Bible Society of Scotland.
J. ARCHIBALD. 370-372
American Bible Society. (Annual Report.)
J. R. HYKES. 372-377

CHAPTER XXIII.—BIBLE TRANSLATION AND REVISION ... ...G. H. BONDFIELD. 378 379

CHAPTER XXIV.—SPECIAL PHILANTHROPY:

The Blind ... ... G. A. CLAYTON. 380-383
The Deaf and Dumb ... Miss A. E. CARTER. 384
Christian Herald Orphanage Committee.
LILBURN MERRILL. 385-387
Leprosy in China ... ... HENRY FOWLER. 388-390
John G. Kerr Refuge for Insane. C. C. SELDEN. 391-393

CHAPTER XXV.—INDUSTRIAL WORK.
W. N. BREWSTER. 394-397

CHAPTER XXVI.—OPIUM REFORM ... EDITOR. 398-402

CHAPTER XXVII.—Y. M. C. A.:

In China. (From Report) 403-413
In Japan. (Among Chinese students.)
J. M. CLINTON. 413-418

CHAPTER XXVIII.—CHINESE ABROAD.
G. F. MOSHER. 419-424

CHAPTER XXIX.—THE GREEK CHURCH.
O. FIGOUROVSKY. 425-426

CHAPTER XXX.—STATISTICS OF ROMAN CATHOLIC WORK IN CHINA 427-431

APPENDICES.

I. IMPORTANT EVENTS ... ... Pages i-vi
II. OBITUARIES ... ... vii-xvi
III. NEW BOOKS ON CHINA ... ... xvii-xxii
IV. ARTICLES ON CHINA ... ... xxiii-xxvi
V. ADDENDA TO "A CENTURY OF MISSIONS" ... ... xxvii-xxx
VI. CHURCH OFFICIALS ... ... xxxi-xxxiii
VII. ROYAL ASIATIC SOCIETY xxxiv
VIII. CENTENARY CONFERENCE COMMITTEE'S FINAL REPORT ... ... xxxv-xxxvii
IX. LIST OF NEW STATIONS... ... ... xxxviii-xxxix
X. HALLEY'S COMET ... ... xl-liii

DIRECTORY OF MISSIONARIES.

STATISTICAL TABLE.

CHAPTER I.

GENERAL SURVEY (1907-1910).

IN the attempt to comprehend 'things Chinese' (or any other things) three questions must first be faced: What are the facts? Why are they? and What of them? It is next to certain that there are more people who know much about China than there ever were before, and also that they know more about China than was ever before known, yet the difficulty of comprehending China is not only not diminished but is actually increased as compared with say two decades ago. For this there are obvious reasons. The forces operating upon the China of that day while numerous and complex were relatively homogeneous and some of them comparatively passive. To-day all China is tingling with a consciousness or a semi-consciousness of a new life. Its homogeneity is as evident as it has ever been, but its heterogeneity is far more so. The currents and the cross currents mingle confusedly, but they are beneath the surface, and often the only evidence of their existence to the outsider is the emergence of new sandbars, the opening of new and intricate channels, and the partial or complete closing of those which have been long in use.

It is not the purpose of the following notes on existing conditions in China to furnish information as to events that the reader is supposed already to possess, or if not, he can obtain it from the chapters which follow, but to give a commentary on some of the more important internal aspects of China during the three years which have elapsed since the Centennial Conference of 1907. China's relations to other powers do not fall within the scope of our present survey.

If any "Old China hand" had been told beforehand that the Emperor and the Empress-Dowager would die within twenty-four hours of each other, yet that the succession would be quietly arranged with no suggestion of outward discontent, he would have smiled a knowing smile and would have outlined a much more probable line of events, but he would have been quite astray. It is no novelty in China to have long minorities in the palace, and the past hundred years has had fully its share. Yet in this instance the selection both of a new Emperor and a Regent seemed so clearly the best possible that after it became obvious that there was to be no uprising or popular clamor, we seemed indeed to be entering upon a lagoon of peace, such as China had not known for more than a century. A year and a half of the rule of the Prince Regent, however, made it obvious that far too much had been expected from his good intentions, and that his qualifications for the difficult task laid upon him were extremely inadequate. The sudden and curt dismissal of Yuan Shih-k'ai opened a new window into the central machinery of the Chinese government and made it plain that personal considerations overtop the interests of the state, as has so often although by no means uniformly been the case through the long course of Chinese history. Before the year closed the abrupt ejection of the capable Manchu governor-General, Tuan Fang, furnished another significant object-lesson of the inherent weakness of China. At a time when the empire needs the services in some capacity of every able man available, not merely these two but many others of less importance are shelved, not because they are not needed, but because they are not wanted.

The death of the aged and highly-honored Chang Chih-tung removed from the stage a conspicuous figure to whom it is probably impossible for foreigners to do justice. From one point of view he was a liberal and an enlightened statesman who had served as a rudder to

the junk of state for many decades. From another he was a venerable fossil partly but quite superficially covered with thin precipitates of "modernism," and these were always at inconvenient times scaling off and showing the interesting figure of a Confucian doctrinaire with "his feet in the Sung dynasty and his head in the clouds." If China had the supply of able men which might be expected, the loss of Chang Chih-tung might not have been felt, but as it is, he removed one of the not too numerous balance-wheels from the state machinery.

The aged Sun Chia-nai was a man of weight and importance in his way, but he belonged to an age which had never comprehended the new era in which he could not be classed as a leading figure. Yang Shih-hsiang, Governor-General of the Chihli province, was not a man of great abilities, but a substantial and a useful official. The fact that he retained his post after his patron Yuan had fallen, may be taken as an indication that China is increasingly sensitive to the opinions of the outside world. Tai Hung-tze, one of the Imperial Commissioners sent abroad five years ago to investigate "Constitutional Government" seemed to be a rising man, whose untimely disappearance left a vacancy apparently not easy to fill.

The opening decade of the twentieth century has been marked in China by one of the most singular phenomena in history—the relatively rapid rise to self-consciousness and to world-consciousness of the Chinese people as a whole. It has long been recognized that the Chinese have always been in many of their social habits essentially democratic; the theoretically absolute rule resting (theoretically) upon popular approbation. But this approbation has always been comparatively inarticulate. What were the real motives that led the late Grand-Dowager Empress to give her cordial approval to the introduction of a "Constitution" in China we have no means of knowing, but whatever they may

have been the step was one of far-reaching importance, certainly for China and perhaps for the world. It is evident that but a microscopic fraction of the people of China have any idea at all what is connoted by the word "constitution" now so incessantly on the lips of talkers and the pens of writers, but they look forward to its introduction as the opening of a golden era, instead of an embarkation on "the storm-tossed sea of liberty." By what processes are these innumerable millions to learn the meaning of that mighty and mystic term, to distinguish between liberty and license. to be schooled in that self-restraint which involves coöperation, the subordination of the present to the future, and especially that of the individual to the community? The provincial assemblies which met on the 14th of last October constituted the initial step in this great experiment which is of interest and of more or less importance to all China's contemporaries. Those who had the opportunity of witnessing this beginning were struck with the dignity and the poise of the newly-chosen delegates, imperfectly informed as they were of the ends in view, of the means by which they were to be obtained, and of the methods of overcoming the bristling obstacles which already begin to appear. It seems certain that as soon as they find themselves, these assemblies will begin to inquire why the people are so heavily taxed, and what becomes of the vast sums which are now so lightly wrested from them. The next step will be an impeachment of the inordinately large number of thoroughly inefficient officials against whom there has hitherto been practically no redress. When that day comes district magistrates will be obliged to give prompt attention to suits-at-law, to decide with some measure of fairness, and the rudiments of a writ of *habeas corpus* act will emerge, preventing the indiscriminate detention of both guilty and innocent for months and years until all track of the original case has been lost to the public. Whether the reformed code of Chinese law which is promised

at an early day is to take cognizance of matters like these, no one seems able as yet to say with certainty, but whether it does or does not, the old tyrannies and disregard of individual right are doomed.

Among the exhibitions of the new spirit in China is the frequent outcry against Chinese officials who have rendered themselves unpopular, especially by 'truckling to foreigners,' and the resolution to prevent them from returning to the towns, the cities, and the provinces where they were born, but which they have disgraced in the estimation of their fellows. Liable to abuse as this sentiment no doubt is, it yet shows a wholesome interest in the general welfare hitherto quite unknown. There has been an agelong struggle in China between the right of the Central Government to govern and the right of the various provinces to govern themselves. There is no question that certain provinces—notably Hunan—stand upon special footing, due in part to their history which has led to certain prescriptive privileges and immunities and in part to the temper of their people. Discrimination of this sort is thoroughly consonant with the Chinese theory and practice of government. But when the provinces omit or even refuse to remit taxes to the court, when the gentry take upon themselves to decide what loans shall or shall not be made by the government, and when they insist upon the right to build their own railways as well as to manage them when built, we seem to have our modern civilization confronted with the feudalism which preceded the Emperor Ch'in Shih-huang. From the point of view of science, of political economy and of sound finance there can be no question as to how the struggle must end, but the pitiful weakness of the government in Peking tends to yield on vital points and to temporize where a prompt and definite assertion of ultimate authority would appear imperative. What will happen when the national parliament so greatly thirsted after really meets cannot be foreseen, but sooner or later a process of disillusionment must be

looked for. Then may perhaps occur the fulfillment of a prophecy of one of the *Taotais* who accompanied H. E. Tuan Fang around the world five years since: "No nation ever yet got its liberties without shedding much blood, and China will be no exception." In the meantime popular pressure everywhere curtails and eventually extinguishes all foreign "concessions" which can be got hold of. By this kind of combined pressure the Peking Syndicate was bought off from Shansi, and the capable official who engineered the negotiations was the most popular man of the day, and is now the efficient governor of that province. The relinquishment for a fair consideration of the claim of Sir Lister Kaye in Anhui probably marks the terminal moraine of all enterprises of this sort. The general unrest throughout China during the past year has been greatly stimulated by the widespread report (from some unknown source) that China is again on the point of being "carved up like a melon." The repeated attempts on the life of the Prince Regent show that the evil spirit which entered China in a foreign guise just before the Constitutional Commission left Peking late in 1905, is still an unwelcome and sinister guest in the Celestial Empire, whose departure may perhaps be long delayed.

The military riots of the last winter were a grave symptom that the best trained troops may not inprobably prove a source of fatal weakness in the hour of direst need. It is not the army, but the spirit behiud the army that counts, and this remains more or less of an enigma. The recent explosion at the capital of Hunan is an impressive demonstration how thin is the shell which separates us from volcanic fires which for aught that we know rage widely, but until this ominous occurrence has been thoroughly investigated, it is vain to dogmatize upon it. An exception to the constitutional weakness of the Central Government appears to exist in its firmness in dealing with the spectacular and peripatetic divinity known as the Dalai Lama, who was

enticed to Peking, flattered (and snubbed) while there, ostentatiously honored, sent on his way, reproved, exhorted, and suddenly degraded. China seems bent upon making herself felt in Thibet as never before, but in this as in all Chinese affairs "prophecy is a lost art." But there is evidently a great and a growing respect for miltarism as an essential condition of the security of China, a change in sentiment so great as to be itself a revolution.

With the greatest of all her economic problems—*the currency*—China shows no disposition to deal, the treaties of the early years of the decade to the contrary notwithstanding. The early Emperors of the Yuan dynasty distinguished themselves by flooding the empire with bank notes made from mulberry bark, leading to a financial catastrophe. The later years of the reign of Kuang Hsü will be remembered as the period when the Central Government, the various provinces, and many officials found a Golconda in the minting of copper coins worth from 2½ to perhaps four or five brass cash, and passing them on the people for ten cash. But for the promise that they would be taken in payment for taxes—a promise no sooner made than broken—they might not have got into circulation at all. But the mischief was soon done. The Statistical Secretary of the Imperial Maritime Customs estimated five years ago that the amount coined at the scores of mints then in operation (now closed down) could not be less than sixteen thousand millions annually. Meantime, Gresham and his "Law" promptly arrived on the scene, and the good old clumsy round brass cash with a square hole in it (one of the few illustrations of the "round and the square" meeting each other in China) quietly disappeared. (This is a general but not a universal occurrence since some localities positively refused to have any copper cash within their bounds.) China shares with the rest of the world the burden of rising prices of every kind, but this particular calamity is a copyright of her

own with no prospect of an infringement. The aggregate loss thus suffered unintelligently and helplessly by a longsuffering people is quite beyond calculation. In the meantime rumors abound, have abounded, and probably will abound as to the new and "uniform" coin which is about to be minted. It is to be a single coin on a tael basis. It is two coins both on a dollar basis. China is to have a gold basis. And all one knows is that one knows nothing, and things are as they ever have been, and apparently ever are to be.

H. E. T'ang Shao-i was sent on an important mission all round the globe, where he dispersed the proper number of Imperial gifts, and was everywhere received with almost royal honors. When Yuan was deposed, Yang halted to be reappointed, and resumed his triumphant course. He was reported to have had many important interviews, he was an expert on currency and other reforms. He returned to China, and except for an initial crop of rumors that has been apparently the end of him, and he is said to be in failing health, and no wonder.

The body known as the Censorate, which has served an important function in China in calling attention to flagrant wrongs in high places, but which has at times—if not invariably—been regarded as a kind of authorized blackmail department of the government, has recently displayed remarkable activity, but few know what the phenomena really connote. The tenure of office seems to grow shorter, and a governor or governor-general is often hardly seated before he is transferred elsewhere. There is no continuity either of personnel or of plan ; each incumbent adjusting his acts to his own ideas and ideals. The people are so accustomed to this shuffling that it causes no surprise, but the aggregate effect is an almost universal paralysis of anything like real progress.

The railway development of China proceeds despite many setbacks. The British-built line from Shanghai

to Nanking, the French trunk route to Yunnanfu, the Japanese line from Swatow to Ch'aochoufu, the Belgian line from the Peking-Hankow road into Shansi, that from Shanghai to Hangchow, the one from Peking to Kalgan, the extension of the Manchurian road to Moukden, besides the "Pien-Lo" from Chengchou, Honan, eastward to K'aifengfu and westward to Honanfu, the Chinese road to Samshui, near Canton, the extension of the Yueh-han across Kuangtung, and the beginning of a most difficult railway from Ich'ang to Szch'uan—all these and some others—show that in this department at least there is no stagnation. The first stage on the important through route between Tientsin and P'uk'ou, opposite Nanking, has just been opened to Techou, and the road is promised within three or four years, except perhaps for a costly bridge at Lok'ou below Chinanfu, the capital of Shantung. China is thoroughly converted to railways, a change of sentiment which to one who remembers three decades ago—or even two—seems like a transformation scene from the Arabian Nights. But there is no mystery about it. The Chinese have a proverbial saying about a "money-shaking tree" which rains its coppers on its fortunate owner. Railways, however, have proved an ever flowing fountain of liquid silver automatically enriching the government without impoverishing the people—one of the few enterprises which the Chinese have found to be of this class in the ages of their history. The effect has been electric. Dead men have not only turned in their graves but have hastened to vacate them. Feng Shui is no longer a "live issue" either to those who are buried or to those above ground.

That the railways, such as the Peking-Hankow line, taken over from the Belgians, are grossly mismanaged, is to be assumed, but this is part of the general scheme of things, and *may* be righted in the coming Celestial millennium. But even so railways are a source of unimagined and hitherto unimaginable wealth. Their

economic effects are as yet but dimly discernible as relates to the country as a whole, not having been as yet studied intelligently. It is reported in Russian journals that the Trans-Siberian line which was to have been the means for the subjugation by Russia of Manchuria, is maintained at vast expense by that empire with the result that perhaps half a million of Chinese are annually poured into the Hei-lung-chiang province, the total emigration being said to be already between three and four millions. Extensive parts of China are greatly overpopulated, notably the ancient province of Shantung, whose people might advantageously be transplanted to the great regions now opened up beyond the Great Wall. A constant stream of trekking of this sort is indeed kept up, but it should be assisted by the provincial and the general governments, and should be conducted regularly and permanently. For this the high officials tell us no funds are forthcoming (though they appear to be found for numerous objects of far less importance), but the real difficulty is lack of statesmanship and initiative and an indifference to the condition of the people. The ravages of the great famine of thirty-two years ago have been fully made up; nothing but emigration can, from the economic point of view, save Shantung, but so far as we know no Chinese official has even considered the matter. Coincident with the extension of the railway system of China, her waterways of great antiquity and of priceless value, are going to ruin. The lower reaches of the Peiho, on which Tientsin is built, have been straightened and dredged by successful skill, but all this is the work of foreigners. The Paotingfu river, the Hsiahsiho, the Hunho, are all absolutely neglected and a source of peril to the whole country about, when they might be deepened and regulated so as to be a perennial blessing. The Peiho, which a decade ago bore the tribute-rice to the capital, is now either dried up in its old habitat (having run off somewhere else in default of anything to do), or it is a raging

torrent inundating whole counties. A year ago hundreds of boatmen were stranded at T'ungchou unable to get anywhere. Yet this is within an hour's ride of the Imperial Palace! The Grand Canal, throughout a large part of its northern course, is a venerable and a melancholy ruin. In northern Kiangsu the choking of its channels for drainage to the sea directly caused the floods which ended in the terrible famine of 1906-7. Yet nothing is anywhere undertaken, or if work is begun, it is isolated, sporadic, and fruitless. According to the best foreign opinion it can be but a matter of a decade more or less before the ancient foe of China (which might be converted into its staunch friend)—the Yellow River—will once more break away by reason of the silting up of its bed, and we shall have a repetition of the scenes of 1887-8, with wails about the will of heaven and the helplessness of man against fate.

After protracted squabbling between the rulers of two adjacent provinces (as if they had been rival European kingdoms instead of constituent parts of one empire) we have at last the "promise and potency" of practical steam navigation of the Upper Yangtze. When the Imperial province of Szch'uan is joined by rail and steamboat to the rest of China, and likewise with the vast almost unpenetrated regions beyond, there will be a new world for the whole empire.

Nothing has so showed the temper of the new China as her treatment of the opium reform, to which a few sentences must be devoted. It is important to remember that the avowed object is to "make China strong." Five years ago it was something of a risk to assume (as some of us did assume) that the Chinese government was in earnest. This is now everywhere admitted by those whose opinion is of any value. The great opium conference in Shanghai in 1909 may be said to have focused the sentiment of the world against this deadly drug, and seems to have been the means of a slow but definite change of view among the journals of the

Far East, many of which had maintained an attitude of invincible skepticism as to the real intentions of China. She has proved ready to sacrifice between one hundred and one hundred and fifty million taels of revenue, which is the highest proof of her intentions. That the poppy plant is no longer grown in several of the provinces which most largely produced it, seems to be matter of trustworthy testimony. That many opium-smokers have been induced to leave off smoking, and that some have died in the attempt, is also well known. The drug has enormously increased in price, and it can no longer be afforded by the poor. Great quantities of morphia have found their way into China, a substitute much worse than the original. Against this it is difficult effectively to guard. None of these facts, nor all of them combined, prove that China has given up opium, or that she will do so. That is a matter which of necessity must require at least another decade or two after all growth or visible importation ceases. China is full of buried opium totally beyond the reach of assessors or inquisitors, sufficient to furnish a moderate supply for a long time to come. There may for aught that appears be a steady leakage from Persia, etc., through Central Asia. And in any case the problem is so vast that it can no more be undertaken off hand and achieved like the building of the Great Wall under the Ch'in Emperor than can any other reform which is as much a moral as an economic question. That China will be successful in the end we have faith to believe, but it is a distant goal and will require strong and steady efforts. When we remember that the Chinese were once a nation of heavy drinkers, and completely threw off that vice, we can see the moral stamina funded in the Chinese people. To all friends of China it is (or ought to be) a matter of regret that just as the country is struggling to free itself from the Opium Laocoon, a great syndicate should appear upon the scene flooding every province with its insidious (and often hideous) posters, striving to fix upon the Chinese the cigarette habit.

The general introduction of foreign liquors also cannot prove other than an injury to the physical constitution of the Chinese and the morale of China.

The status of the Chinese Press is a matter of the gravest concern both to the people of China and to the rulers. At present it seems difficult to know what to expect ; some journals being summarily suppressed, and then reincarnated under other names. The control of important organs by wealthy officials is an evil of great importance, which is apparently less in evidence than a year or two ago. But in this as an other lines it is dangerous to give too much liberty before there is sufficient self-restraint to prevent its abuse.

Rumors regarding numerous social reforms which are supposed to be just below the dip of the horizon continue to abound, and some of them may be not far off. Among them are the abolition of the eunuch system, the discontinuance of girl slavery, permission for the removal of the queue, and the like. The Occidental bow has been recognized as a useful compromise between the varying Chinese and Manchu salutations in Peking. Hand-shaking between Chinese and foreigners has (so to speak) made great strides, and the increasing opportunities of meeting gentry and officials afford numerous valuable opportunities for mutual adjustments.

It is greatly to be regretted that one is unable to detect any signs of improvement in the administration of the national system of education. As a whole it appears to be unsystematized, uncoördinated, expensive, and inefficient. In the eighteen provinces there are thought to be about 350 foreigners employed in Chinese schools, of whom perhaps six-sevenths are Japanese. There is, as there has been from the outset, a great dearth of competent teachers, and especially of those trained for their work and interested in it. The adoption of the Western Sunday as a school holiday, so widely hailed as a bright sign of promise, has probably proved an almost unmixed evil in periodically removing pupils

from all restraint at an age and under conditions requiring very different treatment.

The Shansi Provincial College, under the care of Dr. Timothy Richard, stands in a class by itself, but at the impending expiration of the ten-year period no one can predict under what influences it may fall. Exceptional likewise is the Tientsin University, founded by Dr. Tenney, which has a large foreign staff. The Provincial College at Paotingfu has been for more than a year and a half under the presidency of Mr. Fei Ch'i-hao, a Christian graduate of Oberlin and of Yale. Dr. Ferguson, of Shanghai, has well pointed out one of the fatal weaknesses of government institutions in China in their divided control. "Every school is in the hands of four sets of managers: the Board of Education, which may include the central board and a local board, the directors of the special school, the faculty, and the students. The latter by playing off against one or both of the other two, are in almost every case able to decide the policy of the school, and are almost always able to procure the dismissal of a teacher, foreign or native, to whom they may have taken a dislike. Such schools may hardly be said to pursue an enlightened and continuous policy for two consecutive years." Compulsory education which the government has announced as a policy for both boys and girls, remains, and seems likely long to remain an unmeaning phrase.

In the Chihli province, where education is held to be most advanced, primary schools seem outside of large centres to be either altogether non-existent, or else simply of the old type, but with less coherency and with a laxer discipline. Like all other Boards the Board of Education issues with intermittent sequence a bewildering number of "Regulations;" among them some prescribing modest and inexpensive dress for girls and (so it is reported) unbound feet. The anti-foot-binding enterprise, which seems stationary, is probably quietly making some headway, and although the aggregate

number thus far affected is certainly a fraction too insignificant to be taken into numerical account, the movement is well established, and appears to be thus far the only Western reform thoroughly naturalized in China. The number of Chinese students in Japan has greatly lessened, while the quality has decidedly improved. Perhaps the most expensive "educational system" of modern times is that by which young Manchu princes (and other youth) are constantly sent abroad with a large suite to "study" this and that, returning from their junketing tours with a well established zest for more education of the same description. Mention should be made of the evolution under our very eyes, of a new Chinese language, largely "made in Japan," the acquirement of which is essential to any one wishing to keep in touch with the new China. The publication two years ago in Shanghai of an English-Chinese dictionary in two huge volumes, was in itself an important educational event. A Bureau of Terminology (Ming-tz'u-kuan) has been opened in the Board of Education, to which Dr. Yen Fu, perhaps the most competent scholar in China, was called.

A curious feature of the past year has been a widespread effort on the part of great numbers of Chinese to raise sufficient funds to pay off all China's national debts, a spasmodic symptom of the general irritation at the yoke of the hated foreigner. The scheme is obviously doomed to failure by reason of the want of coöperation, the want of confidence, and the want of cash, and if it succeeded it would so disturb the financial equilibrium as to work more harm than good.

The city of Peking is rapidly becoming transformed into a strange blend of the East and the West acceptable to neither. Hundreds of new buildings have been put up; many of them covered with inartistic roofs of galvanized iron, representing the provision for public offices of all sorts, schools and colleges, etc. The streets of the city are all macadamized, but the work is so ill done that half of them are at any given date entirely out of

repair, although an imperial funeral has an ameliorating effect. The opening of the Peking Waterworks is an obvious and an important improvement. No reform in China comes so near to the interests and so appeals to the sympathies of foreigners as that of the postal department. In 1906, 113 million articles were handled, which increased to 168 millions in 1907, to 252 millions in 1908, and to 306 millions in 1909; while the parcels rose from 1,363,000 in 1906, to 3,280,000 in 1909. China is now fairly well covered with offices and agencies, but the old expensive and useless courier service still holds on, and China is not yet ready to join the Postal Union,

II.

It will probably be more clearly recognized in future years than it now is that the Centennial Conference marked the close of one stage of Protestant missions in China and the definite opening of another, of which the keynotes are efficiency and coöperation. These high ideals cannot be suddenly achieved, but it is much that now more than ever before they are regarded as ends in view. The Evangelistic Committee of the Conference was naturally merged into an Evangelistic Association, whose meetings and publications serve the useful purpose of comparing methods, promoting effectiveness, and of directing attention to the fact that, to whatever extent other forms of activity may be wisely and successfully prosecuted, the ultimate purpose is and ought to be evangelistic. The Executive Committee of the Conference Education Committee (after long and unavoidable delay in re-organization) got into touch with the Board of Education in Peking with a view to opening the way for adjusting the curricula of mission schools to that of government schools. It was the opinion of the Vice-President of the Board, however, that the curricula of the government schools are not yet sufficiently fixed to make this assimilation desirable. This intelligent and

friendly official (Mr. Yen Hsiu) himself soon after left the Board, and further progress is for the present blocked. A like fact seemed to threaten the effort to come to an understanding with the accomplished head of the new Bureau of Terminology (Ming Tz'u Kuan), Dr. Yen Fu, who promised a cordial welcome to whatever assistance might be given in the important and difficult task of revising and enlarging the new Chinese technical nomenclature. Soon after the Chinese New Year Dr. Yen was promoted to some position in the new Navy Department, and thus the man perhaps best qualified to undertake the systematization of Chinese terminology appeared to be lost to that work, but it proved later that his naval post was merely an "advisory" one. These two cases illustrate what has already been said of the transitory and the incidental nature of Chinese appointments and suggest an explanation of the fatal lack of continuity of plan. During the years since the conference considerable progress has been made, as there advised, in the organization in many provinces of provincial councils, comprising most of the missions, and in this the Chinese have seemed most ready to coöperate.

A still more strongly marked trend is toward the federation of different branches of the same general church order. It must be the task of the future to coördinate these centripetal and centrifugal tendencies into a common system. In this connection may be mentioned the greatly increased interest on the part of the leading home Boards in the actual working of their missions abroad. Never before were there so many deputations of inspection, investigation, and reorganization as now, never such careful and intelligent inquiry into the causes of past failure and diagnosis of symptoms of present weakness. Instances of educational and other union are becoming so numerous that few can keep track of them all. Both in division of the field and in practical educational coöperation West China

seems to be far in advance of anything elsewhere to be found, and distant Szch'uan literally leads the empire. Western scholars and philanthropists have canvassed many schemes offering help to China in educational and other lines, but as yet most of them being in the chrysalis stage and not having yet done either good or evil, are scarcely subjects for more than an expression of sympathetic interest.

The Laymen's Missionary Movement in the U. S. and Canada has for the first time aroused large numbers of business men in the various branches of the church to a sense of responsibility for work both at home and abroad.

The surprising financial results have at times been accompanied and followed by wonderful spiritual awakening. The great bequests of Mr. Kennedy have set a new pace for Christian liberality and statesmanship. As yet the increase in the number of new workers is wholly out of proportion to the actual and promised expansion of resources, but this will not last. Single missions, notably the Canadian Methodist and the Canadian Presbyterian, have received large accessions, while the China Inland Mission continues to hold its leading position. Several numerically small missions have just entered upon work in China, and there has been an unusual number of those who are classed as "unconnected." The most important feature of the triennium has unquestionably been the great religious awakening in the churches and schools in many provinces wholly unrelated to one another. The rise of a class of Christian workers expert in the Scriptures and filled with the Spirit of God, is the highest hope and the best prophecy of the Christian church in China. The decision of large numbers of young men in different colleges to revise and to reverse their ambitious life-plans and to give themselves to aggressive Christian work for their own people is the most encouraging sign of promise since the stead-

fastness of so many Christians in the midst of the bitter trials of the Boxer period. In so vast an empire as that of China perhaps no one is competent to summarize the conditions and the phenomena of the complex church life; certainly not the writer of these notes. There is, on the one hand, general testimony that the opportunities of reaching the people were never so good, and that audiences were never so easily attracted and held. On the other hand, the anti-foreign wave which has submerged China has frequently excited vigorous and united opposition and persecution, reminding one of pre-Boxer times.

It is commonly remarked that the "yamên cases" which formerly figured so largely have, to a great extent, disappeared. But the position of a missionary in charge of a flock attacked by unscrupulous wolves, with magistrates ostentatiously unfriendly, underlings rapacious, and no public sentiment favoring justice, may be quite as bad, despite all treaties, all experience, and the general enlightenment, as it was forty and more years ago.

In some instances the Chinese church seems to be taking the lead in aggressive work in a gratifying way, but everywhere workers are too few and the number of ordained Chinese pastors is pitifully small. Self-support is apparently making progress, though at a far slower rate than could be desired or perhaps expected. The universal political unrest, aggravated by timely and untimely comets, can only be unfavorable to the best church life and growth. The movement for an "independent native church" while in evidence in a few large centres does not seem as yet to have made notable headway. The religious as well as social awakening among some of the native tribes in south-western China may be considered as one of the most interesting phenomena of the time, deserving careful study, for the effects are likely to be of great importance.

Each of the three Bible Societies reports unprecedented sales. The American Bible Society has recently been the recipient of large gifts ensuring important expansion. Revision of the former translations of the Old Testament into the classical and the mandarin languages has made deliberate but steady progress. An excellent concordance of the revised Mandarin version has enriched the library for Bible study. In the matter of unifying Christian periodical literature the advice of the conference has been by no means followed, but the circulation of the most important journals has been materially increased. The Tract Societies, aided by the indispensable grants from home lands, have been diligently at work, and the combined product is larger and probably better than ever before, leaving no doubt large room for improvement. The Christian Literature Society has occupied new quarters much needed and long awaited. Its publications have perhaps done more to influence the educated mind of China in favor of Christianity than any other agency. It may be safely said that there is a large and a growing class of China's scholars who are intellectually convinced that China has some pressing needs, such as a new navy, a new religion, etc., and they are inquiring with interest which type is in each case the best. This is an immense advance upon the old days of ignorant insolence, or studied contempt. The *Chinese Recorder* has entered upon a period of greatly enlarged usefulness worthy of the body which it represents.

Our relations with Roman Catholics leave much to be desired, seeming to depend more upon the personal qualities of priest and missionary than on any other single factor. If ceaseless friction is to be avoided, there must be a better acquaintance which will generally lead to mutual respect. The withdrawal by the Chinese government of the special privileges given to the Catholic church more than twelve years ago has, so

far as appears, made no difference in the status of the work of that organization. Many Western evangelists, some of great distinction, have visited China within the past three years, to the manifest advantage of all who heard them. The number of tourists who skim through China, only spending time enough to write an illustrated magazine article, or a book or two on the country and its people, was never so formidable. A few of them take away increased knowledge and some leave behind them valued help in varied forms of Christian work.

The expansion of the Y. M. C. A. since the conference has been phenomenal. It rapidly outgrows all its appliances, and is wonderfully successful in eliciting sympathetic aid from sources never before available for Christian purposes. The work under its auspices for students in Japan is one of the finest and most fruitful examples of what Dr. Young J. Allen was wont to term "organic work for China." The names of those connected with missions in China who have recently passed away will be elsewhere noted, but in closing this inadequate survey two should be specially mentioned. Dr. Hampden C. DuBose was distinguished for his indefatigable evangelistic work and for his equally untiring activity in behalf of the highly successful movement against opium. Dr. Calvin W. Mateer was an eminently influential educator, the author of many text-books in Chinese as well as of a course of Mandarin lessons for students of Chinese, and an expert Bible translator. In each of these important departments he stood in the front rank. His memory will be immortal.

It is now 103 years since a solitary Englishman landed at Canton filled with faith and fired with zeal for the task of imparting new spiritual life to an empire of an ancient and a lofty civilization. England would not own him; the East India Company tabooed him; China would not receive him. Some of the far-reaching results of the labors of that unwelcome immigrant

and of his many successors were celebrated in 1907; many others, because they are unknown, will never be celebrated at all. The opening and the awakening of China are not unreasonably thought by some to be the most important world events since Columbus discovered America. In contributing to these great results no agencies have been so potent as those which have accompanied the introduction of Christianity, but as yet its real influence has only begun.

Largest and most fruitful of the many tasks before the Christian church of the twentieth century is to be the uplift and the regeneration of China.

ARTHUR H. SMITH.

CHAPTER II.

IMPORTANT EDICTS AND GOVERNMENT CHANGES.

IT is a piece of Chestertonian humour that puts into one chapter important decrees and government changes. For the true beginnings of the history of the period under review one has to go back to the great tour of the Mission of Five in 1905. It is not for a moment to be supposed that that tour taught very much. A scamper through Europe, the United States and Japan, largely a triumphal progress through innumerable courses of gorgeous but rapidly forgotten dinners, with flying visits to factories and foundries, state departments and statistical bureaux, could hardly be expected to teach much, though in all likelihood it left at its close, like a pyrotechnic display, a general memory of gorgeousness and grandeur, presumably underlain by and impossible without superior resources, but, however little the Commissioners may have learned, the Mission committed the Government of China irrevocably to a policy of reform. In this the Mission was perhaps unique, for China has still to learn the lesson of not looking back when once the hand is put to the plough. From that time to this China has felt herself compelled at any rate to make paper advances. For very shame's sake that Mission could not be allowed to return and be forgotten; on the one hand the outside world was watching, a matter about which probably China cared little; on the other hand a boisterous if not considerable section of China's own sons plainly expected such vast results from the Mission that some little must be done. It is the first step that counts, and having taken that step China has been compelled, especially with the brilliant example of Japan's defeat of a Western Power

then very fresh before her, to go forward. Hence many decrees and some changes.

A broad survey of these decrees and changes shows that they fall into three classes: (*a*) those relating to administrative reform; (*b*) those relating to constitutional changes; (*c*) those relating to moral and intellectual progress and to special issues. The two former it is difficult to keep separate, as they naturally act and react on each other very closely. The beginning of change in these directions dates from shortly after the return of the Mission of Five, when an Imperial decree was issued commanding the high officials in Peking to "prepare for a constitutional Government,"* and ordering Duke Tsai Tse and others to compile administrative reforms; Prince Ching and others being appointed to supervise the two undertakings. This decree was followed in November, 1906, by another, which effected considerable changes, though leaving some Government departments untouched. The Grand Council remained unchanged, "the centre of all departments of the administration," as did the Waiwu Pu (Board of Foreign Affairs) and the Board of Civil Appointments. The Board of Constabulary was magnified into the Board of Civil Administration and the Board of Revenue became the Board of Finance, in which was incorporated the old Council of Finance. Several more or less ornamental Boards, the Board of Rites, the Courts of Sacrificial Worship and of State Ceremonial, with that of Imperial Entertainment, were amalgamated as the Board of Rites. In similar fashion the Board of War, (Ping Pu), the Board of Army Reorganization and the Court of the Imperial Stud were amalgamated as the Board of War (Luchun Pu). Naval affairs were at the same time brought under the control of the Board of War, but that was a temporary arrangement, only intended to hold until such time as an independent Admiralty should be

*All quotations of Decrees are from *The Shanghai Mercury* translations.

established, an event which has not yet taken place, though it seems imminent. The changes in the judicial system were foreshadowed by converting the Board of Punishments into the Board of Justice and by the reconstitution of the Grand Court of Revision as the Court of Cassation. The former Board of Works had its sphere enlarged, becoming the Board of Agriculture, Industry and Commerce, and as such it has played a most important part in the development of the resources of the empire coming under its cognizance; whilst all affairs relating to shipping, railways, telegraphs and posts were placed under the newly created Board of Communications. The Younghusband Mission to Lhasa and the recent events in Manchuria had awakened the Government to the necessity of conserving the frontier possessions, so that the Mongolian Superintendency took a wider scope and became the Board of Colonies. The Board of Education remained unchanged, as did the Censorate, except in some minor matters which in no way removed the irresponsibility of that body. Two new bodies were created, the Government Council, "where prominent officials are appointed to assist in state affairs," and the Court of Auditors, "where all the revenues and expenditures have to be audited." Of this latter body nothing seems to have been heard or seen since its creation. "The Imperial Clan Court, Hanlin Yuan, Imperial Board of Astronomy, Imperial Equipage Department, Imperial Household, Banner Battalions, Imperial Guards, Peking Gendarmerie, the Peking City Government and the Peking Granaries do not need to be reformed." By the same decree all Boards were to have one President and two Vice-Presidents, without distinction of Manchu and Chinese, though the Waiwu Pu was to continue to be officered as formerly. The abolition of the old system of two Presidents (one Manchu and one Chinese) with four Vice-presidents (two Manchu and two Chinese) has gone, but it has left behind perhaps even greater discrimina-

tion in favour of the Manchus, for an undue proportion of Presidents has been Manchu, whilst the Vice-presidencies have not been evenly divided. The duties of the Boards were not at this time clearly defined, but "the heads of each Board and Court [were] hereby ordered to study the matter, and after due consultation with the Grand Council . . . report upon the same to the Throne for sanction." A fortnight later a full list of appointments to the new or re-established offices was issued as an Imperial decree.

This decree and its dependent appointments represent the state of things as in the spring and summer of 1907. At this time a number of changes took place in official circles. The central figure was Yuan Shih-k'ai, around whom were grouped Tang Shao-yi, Yang Shih-hsiang, Chou Fu and Chang Pao-hsi. Another group, however, attached itself to Chang Chih-tung. At this time Yuan Shih-k'ai had just resigned the High Commissionership of Army Reorganization and handed over the control of the northern army to Tieh Liang, President of the Board of War. From this time on Yuan's suggestions for the reform of the central administration, many of them involving his own release from various offices, were accepted in Peking, whilst those of Chang Chih-tung for the reorganization of the provinces carried full weight. About this time came the Decree setting apart a day of national celebration of the birthday of Confucius with divine honors and this apotheosis was followed by favourably received proposals to establish a Confucian school at Kufu (Shantung), Chang Chih-tung being appointed director and instructions being issued to give the Confucian classics a preëminent place in the curriculum to the exclusion of modern science. This very pointed preference of the ancient sage had considerable political significance at the moment, almost coinciding as it did with Imperial strictures on the conduct of Tang Shao-yi and Chang Pao-hsi. It almost appeared indeed that Yuan Shih-k'ai and some of his followers were so isola-

ted that resignation was the only possible step for them. The wisdom of never resigning, however, was fully justified a little later. In July appeared Tuan Fang's "Epitome of Politics," of 133 chapters, consisting chiefly of translations of documents obtained by the Mission of Five. The appearance of this volume, under the joint authorship of Tai Hung-tzu and Tuan Fang, aroused immense enthusiasm in the Chinese press and amongst the student classes, coinciding with considerable unrest in the provinces that culminated in the murder of the Governor of Anhwei on the 6th July. This enthusiasm and unrest combined to stir up Peking, and a number of Government changes took place that appeared to foreshadow the abdication of the Empress-Dowager. Prince Ching, that ever-ready go-between, was to retire from public life; Prince Chun was to become virtual prime minister, and Chang Chih-tung and Yuan Shih-k'ai were called to Peking on August 14th, it being understood that they were to act as joint deputy prime-ministers. On the 12th August, in response to a memorial by Chang Chih-tung, a decree had been issued whereby it was enacted that "if there be any difference between the Manchus and the Chinese such difference shall be totally wiped out." Yuan Shih-k'ai had included the same point in a memorial two days earlier, and in this memorial he had also urged other reforms. On the 14th was issued the decree by which the Commission of Constitutional Reform was created, and this finally committed Peking to at least a semblance of reform. On the 26th July, Yuan had sent in a memorial regarding the preparation for representative government. The arrival of Yuan Shih-k'ai and Chang Chih-tung in Peking gave rise to considerable speculation. Would the two work together or at cross purposes? For a time at any rate they worked harmoniously. They had each been rapidly promoted, and both became Grand Councillors in the early days of September, the older statesman being at the same time made Comptrol-

ler-General of the Board of Education and the younger man becoming President of the Waiwu Pu. Their presence in Peking certainly hurried on reform, for on the 16th the Government Council discussed Yuan Shih-k'ai's memorial of the 27th July, and on the 18th issued a report in the shape of a memorial, covering five points: the centralization of Government in Peking, the creation of a Legislative Council, the extension of local self-government, the provision of universal education, and the abolition of the distinction between Manchus and Chinese. The Throne considered this memorial, and two days later issued an Imperial decree establishing the Legislative Council as the basis of parliamentary Government, Prince Pu Lun and Sun Chia-nai being appointed presidents with responsibility for drafting detailed regulations. A week later an Imperial Decree laid upon the Bannermen the burden brought upon man by man's first disobedience that in the sweat of their brows should they eat bread. "We hereby order Viceroys and Governors of provinces . . . to report upon the number of banner troops in the provinces and also the drill grounds and arable lands for their use.' Detailed arrangements were made so that the banner troops should earn their own living and "the officials concerned should not fail to carry out the Imperial desire to remove the differences between Manchus and Chinese." This decree was supported by another a fortnight later, which instructed the Board of Rites to compile laws common to Manchus and Chinese other than Imperial Clans . . . in order to let the populace know that all the people are under the same rules and customs. Between these two decrees came one dated 30th September, in which it was declared that "We think it necessary to have universal education . . . and it is also necessary to have local self-government, without which men of ability could not be propery trained." The same Decree gives instructions to various departments to provide necessary aid in these directions. Yuan Shih-

k'ai had previously informed the Throne of the working of a limited form of local self-government in Tientsin, and it is thus seen that most of his recommendations were adopted; and the year closed with general amity amongst the officials in Peking, though there was considerable student effervescence in the provinces.

The first quarter of the year 1908 had only one important decree to record when, on 12th March, the Throne "strictly ordered the Board of Justice and the Court of Cassation, as well as Viceroys and Governors, to instruct the officials under them charged with judicial duties to try cases with all expedition and in an impartial manner," and also ordered that "the judges and other officials in Peking and the provinces should be selected properly from persons who are learned and have sound judgment," though no means by which such selection should be contrived was provided. We may here note the appointment on 6th March of Chao Erh-hsun as Viceroy of Szechwan and of Chao Erh-feng as Imperial Resident at Lhasa, two appointments that mark the beginning of the forward movement in Tibet. A month later Chang Chih-tung made ten proposals regarding Tibet, including the establishment of primary schools, the opening of mines, the maintenance of China's supremacy with the assistance of Britain and Russia, the development of telegraphic and postal service, the connexion of Tibet and Szechwan by rail, and the conversion of Tibet into a province. This last suggestion was in accord with the establishment of the Board of Colonies noted above, and has been brought considerably nearer by the flight of the Dalai Lama and the miraculous selection of a successor. The month of July was marked by the promulgation of the Imperial Decree that fixed the constitution of the Legislative Council. The first article of the decree states that the Council is to consist of an Upper and a Lower House, though no indication was then given, nor has any been since forthcoming of the difference between the two Houses.

The most striking thing about the decree was the ingenuity shown in devising complications in the method of selection of members and in avoiding the admission of representative elements. Under the terms of the decree all Princes of the Blood over thirty years of age are to be members of the Council; ten members are to be selected from amongst the other Princes by the Grand Council; the Comptroller of the Household is to make selections—number not stated—from amongst the connexions of the Imperial Household of the fourth rank and under, who are to ballot for five of their number; the Board of Rites is to make a selection from amongst officials of the fourth rank and under, and these are to elect one hundred of their number, a certain number of the gentry having property to the value of Tls. 100,000 are to be nominated by the Board of the Interior, and they are to select ten of their number; and the Provincial Councils are to nominate a tenth of their members, from whom the Legislative Council will itself co-opt one-tenth, thereby completing the Council; whose functions have in no way been defined. On the 22nd of July was published an Imperial Decree declaring the Throne's decision to establish Provincial Assemblies, and from that decision dates much of the domestic political activity of China, for, with the exception of municipal councils formed in some of the larger cities after the model of Yuan's Self-Government Society in Tientsin, the Provincial Assemblies were the first bodies of anything like a popular character to take part in the Government of the country. Three points are emphasized: "To have proper supervision (of the Assemblies), to avoid contentious subjects, and to prevent the election of any person who has bad ideas." In spite of these cautels, which those who know anything of China will fully understand, the Provincial Assemblies did good work when they met.

At this time Chang Chih-tung and Yuan Shih-k'ai had been working in perfect harmony, the most notable

thing about their coöperation being the way in which they had managed to set at rest the growing enmity between Peking and the provinces. At the end of August an Imperial Decree laid down a nine-year programme for constitutional reform, its stages being as follows :—

First Year.—Opening of Local Self-Government Councils, enactment of self-government regulations, adjustment of finances, and taking of a census.

Second Year.—Putting in force of Local Self-Government Electoral Law, announcement of regulations for parliamentary representation, investigation of provincial revenues, organization of Courts of Justice.

Third Year.—Convocation of Parliamentary Representation Councils, promulgation of new Criminal law, experimental government budget, regulations for official recommendations and fees.

Fourth Year.—Promulgation of Local Court Laws.

Fifth Year.—Issue of new regulations for Taxation and announcement of new Government organizations.

Sixth Year.—Commencement of Administrative Justice, adoption of a Budget.

Seventh Year.—Preparation of Accounts of Government Revenue and Expenditure.

Eighth Year.—Fixing of Imperial Household Expenditure, establishment of Judicial Bureau, and issue of Statistics.

Ninth Year.—Announcement of the Imperial Constitution and the Imperial Household Law, promulgation of Election Law.

This programme stands to-day, and is being followed as closely as circumstances will permit.

H. E. Tang Shao-yi left Shanghai on the 3rd of October, 1908, on his double mission to the United States and Europe. In the U. S. A. he was charged with the task of conveying to Washington China's thanks for her release from the obligation to pay that portion of the Boxer Indemnity Fund that had been overcharged to

this country, and in Europe he was entrusted with the task of investigating the financial systems of the Great Powers. The significance of this appointment lies to some extent in the fact that Tang Shao-yi had been one of Yuan Shih-k'ai's henchmen, and as far as the financial side of it was concerned, it was a neat move on Yuan's part to get Tang Shao-yi out of an uncongenial post at Mukden and prepare him to stand by Yuan's side as financial adviser. The very day he set out, however, an Imperial Decree was published authorizing the adoption of a standard currency on a tael basis, and it was believed at the time that this was Chang Chih-tung's answer to Yuan's despatch of Tang Shao-yi. The decree has never been enforced however.

From this time on to the middle of November the Government displayed no great activity. On the 14th of November the Emperor Kwang Hsu passed away, and within twenty-four hours the Empress-Dowager, who had for a few hours become the Empress Grand Dowager, also passed away. The new Emperor, Pu Yi, who took the reign title of Hsüan Tung, was but a child of two and a half years, so that his father, Prince Chun, became Regent. The Regent is brother to the late Emperor. At this critical time the work of Government almost appeared to stand still; everything was possible, nothing happened. A fortnight after the opening of the new reign the Chinese mind was vastly relieved by the publication of an Imperial Decree concerning constitutional reform, in which it was declared that the new sovereign would adhere strictly to the plans laid down by his predecessor and follow his programme (as given above). That affairs were not going smoothly it was not difficult to infer from the fact that Chang Chih-tung was asking for leave of absence at the same time as Yuan Shih-k'ai's memorial in favour of the establishment of a responsible cabinet within a year was being adversely criticized by the rest of the Grand Councillors. The year closed in tranquillity.

The year 1909 opened with sweeping changes. On the 2nd January Yuan Shih-k'ai was summarily dismissed and succeeded in his post at the Waiwu Pu by Liang Tung-yen, still the incumbent. The vacancy on the Grand Council was filled by the appointment of Na Tung, a Manchu, as Probationary Grand Councillor. All this, according to the Decree, because "Unexpectedly Yuan Shih-k'ai suffers from pains in his legs," and "We wish to show him our sympathy." That dismissal was a mistake of the first magnitude. Since the departure of Yuan there has been no head-and-shoulders man in Peking, and during the year that followed his dismissal many strong men were removed by death or dismissal. Chang Chih-tung died in the beginning of October, and Sun Chia-nai, a sterling and safe, but not an outstanding, man followed in November. Towards the end of June the Chihli Viceroy, Yang Shih-hsiang, died, and this weakened the forces at Peking, for Tuan Fang, his successor, was scarcely his equal; and Tuan Fang was dismissed on the 20th November as the result of petty squabbling. The peculiar circumstances of the Peking Court might well account for the dismissal of Tuan Fang, though the fact that he had been attached to the party of Yuan may have helped in the decision, but no Court intrigue can be held to account for the cold reception with which Tang Shao-yi met on his return from abroad, or for the studied pigeonholing of the valuable information that he had collected during his mission; and apparently nothing but the fact that he was one of Yuan's men accounted for his final dismissal. He was one of the ablest men in Peking. Other dismissals reflected more credit on the Regent. The ravenous and corrupt President of the Board of Communications, Chen Pi, was dismissed and his place taken by Hsu Shih-chang, who vacated the Manchurian viceroyalty to take up his Peking office, Hsi Liang, a hide-bound but honest Mongol Tory, thoroughly capable, the doyen of the provincial mandarinate, being trans-

ferred from the Yunkwei viceroyalty to take that at Mukden. Later in the year Li Teh-hsun, the unscrupulous Director of the northern section of the Tientsin-Pukow Railway, had to be removed, and as an indirect result the perfectly honourable Lu Hai-huan was removed from the office of Director-General. With the dismissal of Tuan Fang from the Chihli viceroyalty in November, Chen Kwei-lung was called to the north, and his place at Wuchang was taken by Jui Cheng. Tuan Fang had earlier in the year been succeeded at Nanking by Chang Jen-chen, who had handed over the Governorship of Shantung to Sun Pao-chi, thitherto for some time Minister to Germany.

It is thus seen that more than half the nearest advisers of the Throne were removed during 1909 by death or dismissal, and half the heads of provinces were also removed or transferred. It might therefore be expected that the work of government would be interrupted. It is quite certain that little real progress was made, though there were abundant Decrees. Apart from the Decree dismissing Yuan Shih-k'ai the first important one of the year was under date of 18th January, ordering the Board of Civil Administration, together with the provincial authorities, to see to the selection of competent gentry for the local Government of walled cities, market towns, and villages. A month later, 16th February, the provincial authorities were instructed to proceed to the election of the provincial assemblies, and these bodies came into operation on the 14th October in every province, the session lasting until the 23rd November. The Government has had not a moment's peace since, for the assemblies have headed a movement in favour of hastening the date for the opening of parliament, and have in other ways shown vigour, determination and enthusiasm. The determination of Peking to help forward the principles of representative government was indicated in an Imperial decree sanctioning the retirement of the Shenkan Viceroy on

the ground that with regard to representative government "he wants to show his prejudiced obstinacy," and towards the end of November two strongly-worded Decrees were issued encouraging all officials to hasten forward the work of reform. Undoubtedly these two Decrees were intended to assure the Empire of the Sovereign's good will in the matter of reform and to prevent any further agitation for the opening of parliament at an earlier date than was laid down in the programme; but the agitation proceeded as briskly as ever, and it became necessary to issue on the 30th January of this year, just before China New Year, a Decree recapitulating what had been already done, what had been the wishes of Their late Majesties, and again insisting on the good faith of the Sovereign: "We hereby announce in respect to representative government that when the nine years' preparation are completed and all the people properly educated we will absolutely issue a Decree to fix a time for Parliament to be summoned." This did not prove sufficient, and on the 3rd February a further Decree to the same effect was promulgated. The matter of representative government may here be brought to date by noting that on the 9th May of this year was issued a Decree convening the Legislative Council for the first day of the ninth moon (3rd November) and giving a long list of selections to the Council.

During the month of March Decrees were issued defining the functions of censors and commanding all officers, whether civil or military, Manchu or Chinese, to use the character 臣 "chen" in memorializing the Throne in order to secure equality and the abolition of antiquated distinctions.

Of official changes during the present year perhaps the most important has been the retirement of Tieh Liang from the Presidency of the Board of War and the appointment of General Yin Chang, lately Minister to Germany, to the vacancy; and the abolition of the

governorship of Mukden, the holder thereof, Chen Teh-chuan, becoming Kiangsu Governor.

Thus far we have dealt with Decrees and changes of a general character, but there remain those with a special purpose. First of these comes the large number concerning the suppression of opium. These date from 1906, but a confirmatory Decree was issued on 7th February, 1907, and on 25th June there appeared a Decree authorizing the officials responsible for opium suppression to pay domiciliatory visits to delinquent officials and offering rewards to those officials who were successful in the suppression of the vice within their jurisdiction. On the 10th October following a list of opium-smoking officials was issued, but these were given another chance, being allowed to retire for the time being in order to get rid of the habit. On the 7th April of the following year an Imperial Decree commanded the establishment of institutes in which the cure could be effected, and on the 30th July several officials who were detected smoking opium were cashiered. On the 20th March of last year an attack was made on the poppy cultivation, and the officials were exhorted to do their best to reduce the area of land under poppy, whilst on 17th June a further examination of suspected officials was ordered. Since that time no effort has been spared in the suppression of the habit and the reduction of the crop.

An important Decree was issued on the 25th May of last year calling attention to the serious lack of facilities for primary education and ordering a universal extension of the primary school system, but with no funds to carry out this work the Decree has been practically a dead letter. This has not been the case, however, with a Decree issued in response to a memorial by Tuan Fang proposing the Nanyang Exhibition enterprise, or with the decree of 12th August, 1909 appointing Chang Jen-chun President of the Exhibition and entrusting him with the work of carrying it to an issue, a task that is just being completed as these lines are written. We

have noted above a Decree on coinage, but its place has been taken by a later one, 24th May of this year, authorizing the adoption of a standard dollar of 7 mace 2 candarins (Kuping). As this dollar is to be used for payment of all Government demands it is hoped that it will, with a little assistance, eventually oust all other dollars, and a time is to be fixed later, beyond which no other money shall be legal tender. In the realm of finance two Decrees are to be noted : one of the 10th April, 1909, appointing financial inspectors for the provinces virtually as auditors, whose good work is already showing itself; and the second appointing provincial directors of finance, of the nature of provincial chancellors of the exchequer, complementary to the long-established provincial treasurers.

In connexion with legal reform we have to note that for some three years experts have been engaged on the compilation of a criminal code, which was presented to the Throne in a memorial, but ordered for revision on 16th February of last year. It came up in revised form on 22nd October, and was again sent down for revision, but a few days ago (the middle of May) it was reported that final sanction would be given at an early date.

To these special Decrees are to be added such as have recently dealt with the question of domestic slavery, a matter first seriously brought before the Chinese public by articles in the *Ta Tung Pao* and by a memorial of Viceroy Chou Fu.

W. Sheldon Ridge.

CHAPTER III.

THE GOVERNMENT SCHOOLS OF CHINA.

A GENERAL system of schools for the whole Empire, under the supervision of the Government, is of such recent date that available information as to what has been already accomplished is limited in scope and frequently lacking in detail. After the establishment of the Board of Education in 1905 there was worked out, largely under the direction of Their Excellencies, Sun Chia-nai and Chang Chih-tung, a comprehensive scheme, which included the establishment of a Central University in Peking, affiliated Colleges, Technical and Normal Schools in each Provincial Capital, High Schools in each Prefectural city, and Primary Schools in each Departmental city and village. This is a bare outline of a plan which contemplated as its final outcome compulsory education in Primary Schools of all boys and girls, and provision for the more promising students to be able to advance, through higher schools, to a normal, technical or university education. In order to give uniformity to these schools, an elaborate Course of Study was laid out as a general guide in the formation of a completely articulated system of national education. The whole scheme, including regulations, courses of study, suggestions as to the method of establishing schools, etc., etc., was embodied in a large tome, prepared by H. E. Chang Chih-tung, and authorized by Imperial Edict. A careful perusal of these volumes shows that the underlying principle of their compilation was the desire to maintain and provide for thorough instruction in the classical and historical literature of China, thus enabling the new system of education to attach itself, without too great a wrench, to the earlier

system which was centred around the Civil Service Examinations. This principle was unquestionably a wise one, judged by the standard of educational usefulness in national life, but entailed a consequent difficulty in delaying the rapid development of the new form of universal education. If it had been deemed expedient to create, without regard to the past history of education in China, a complete system of national education, the work would have been comparatively simple, but with the large demand throughout the nation for men thoroughly trained in the literature of their country, no plan seemed feasible which did not make ample provision for a union of the new with the old. Such provision may be considered more or less tentative, but neglect to make such provision would have been revolutionary.

Under the former system of China the Government made no provision for instruction, but confined itself to the single task of examining pupils who presented themselves as candidates for degrees. Instruction was obtained through private tutors, or in schools opened by teachers on their own responsibility. There were no supervision of existing schools, no fixed courses of study, no text-books, and no specified qualification for teachers. Each small school was a law to itself, and each teacher used such books and methods as were familiar to him. The aim of the system was to produce men of parts who would stand high in the examinations for degrees, and those teachers were considered the best in their profession who had the largest number of successful candidates. In this respect it differed wholly from the aim of the new system, which has for its goal universal education. The difficulty of joining together two systems with such distinctly different aims must be appreciated and understood by those who desire to know the present status of government education in China. Literature and literary pursuits have always been fostered in China, but school instruction remained in the hands of private individuals unfettered by any regulation of the Govern-

ment. The task set before the organizers of the new system was to provide regulations for the control of instruction in schools and also for examination of pupils, while at the same time making sure that there should be a sufficient supply of capable men to fill the offices under the Civil Service.

The change in the aim of education has been contemporaneous with changes which are occurring in the general government of China. As long as the governing power remained in the hands of the few and did not concern the ordinary citizen, it was sufficient that the educational methods in vogue should produce a requisite number of educated men to fill places of responsibility. With the preparations which have been made for the introduction of constitutional government for several years, the importance of universal education has come to be recognized. It would be impossible to expect a country to be governed well, on democratic lines, while the populace remained uneducated. Where the vote of the individual is so bound up with the general governmental arrangements of his country that it affects for good or evil the destinies of his fellow-citizens, it is recognized that this individual should be one who has received some sort of an education. China with a Constitution, Provincial Parliaments and local Municipal Administrations, would be in a worse condition than before if the voters who are responsible for casting their votes in favour of a certain plan are known to be men who, from lack of education, can have no possible understanding of what is proposed. Education must go hand in hand with the growth of constitutional government, even though the urgency of the situation may not allow it to take its proper place by preceding such government. If it were necessary to choose between the sway of an educated. benevolent autocrat and that of an uneducated populace, the good of those governed would be best promoted by the former. Universal education should be rightly considered of the utmost importance in

a nation which is looking forward to being governed by a Constitution. Up to the present, there has been no divorce of education from the general governmental questions occupying the attention of China's statesmen. The men who have given most time toward the formulation of a scheme of education for the Empire have fortunately been statesmen with wide experience in Provincial and Metropolitan Administrations. This has had far-reaching, beneficial effects in maintaining the standards of education along national lines. The new education is not being introduced into China, as it was into Japan, as an importation from abroad, but is developing out of former conditions into something adapted to the new life of the nation.

It was reasonable to expect that the first steps taken by a Government accustomed to the former *régime* would be the founding of schools and colleges devoted to instruction in higher branches. Men of thorough attainments in the new learning were needed at once, and the attempt was made to produce them from these advanced schools. Laboratories were equipped, foreign instructors engaged, large buildings erected, and generous endowments provided. It was soon found, however, that these provisions did not make it possible to turn out the finished product of well-educated men in a short time. Students who entered after having had irregular training for several years in various schools were still obliged to pursue their studies for many subsequent years in order to attain to a fixed uniform standard. One school of high grade in the north gathered students from southern ports where foreign schools had been established for many years. This plan of securing students was not continued, for the reason that the Provincial Government soon decided that its first duty was to educate students from its own province, and that, in order to do so, it must take them through several years of preparatory training before they were fit to commence special studies. Other schools started with

students who had had a thorough preliminary training in Chinese studies, and were able to devote a large portion of their time immediately to modern subjects. After two or three years of training, the best of these were sent abroad, the underlying object being to hurry forward their thorough training in as short a time as possible. However, it was found that, whatever method was followed, it was impossible to obtain well-trained men without going through long years of patient study. The old system required from fifteen to twenty years for the average student to reach his first degree, but it was hoped that the new system would enable men to reach a similar degree within a much shorter time. There was a wave of enthusiasm, lasting two or three years, for the sending of students to Japan to take short courses which would fit them to become teachers in Primary and High Schools. As many as twenty or thirty thousand young men, thoroughly representative of the best type of learning under the old system, went to Japan filled with the hope of reaching their goal in a short time. With the solid good sense which is characteristic of the Chinese race, they soon discovered that they had made a mistake. The new learning, they found, needed the same amount of patient study that had been required under the old system, and they returned to their own land to continue in the time-honoured, patient pursuit of knowledge. From every possible source it was borne in upon the leaders of the educational movement that the attempt to introduce the new education from the top, by the establishment of a few schools of higher learning, was an impossible one, and that the only way to accomplish their purpose was to encourage the establishment of large numbers of Primary Schools. The growth of this opinion did not follow, perhaps, in chronological order the stages which I have been indicating, but was unquestionably influenced and modified by each one of these considerations. The result has been that there has been a standstill in the development of

higher schools; each of them remains practically what it was five or six years ago, and as these schools have been the best known of all the parts of the system, many have formed incorrect opinions as to the present condition of Government education.

The history of these higher schools reveals facts, many of which are encouraging and others more or less disappointing. The work of Tientsin University, previous to 1900, was the most advanced in foreign subjects of any Government Institution. Its graduates are now filling many places of great responsibility. For the past few years this Institution has continued to do good work both in Tientsin and in its branch at Paotingfu. The Nanyang College, which required a very thorough knowledge of Chinese language and literature for admission, soon became very popular among the young literary men of Central China. At one examination for the possible admission of sixty candidates more than one thousand young men presented themselves. Previous to its change of name into the Imperial Polytechnic College, it had sent a large number of its advanced pupils to foreign countries for further study. The Provincial College of Shantung has a fine equipment and has been doing good work. The Normal School at Nanking, founded by H. E. Chang Chih-tung for the training of teachers for the three Provinces associated together under the Nanking Viceroy, has one of the best equipments in buildings of any school in China, and has been attended by a large number of students. The Provincial College at Taiyuenfu, which has been under the joint directorship of a distinguished missionary, is unique in its character, and can scarcely be placed in comparison with other Provincial Schools. These institutions which I have mentioned are the largest and best known of those founded in the Provinces. They are all supposed to be feeders to the Peking University. This central University has, up to the present, had more or less of a chequered career, due largely to the lack of

a sufficient number of advanced students, and also to the uncertainty of its financial support. In none of these institutions is it possible to discover any marked advance during the last few years. In some respects, perhaps, they have scarcely held their own.

One marked feature of these higher schools was the employment of foreign instructors. When they were founded, it was considered as necessary to employ foreign teachers as to erect school buildings. The employment of foreign teachers gave at once a character and standing to school enterprises. It was customary to estimate the standard of a school by the number of foreigners employed. Not only was this true of the Chinese, but public opinion among foreigners as to the grade of schools was largely influenced by this same consideration. The employment of foreigners was taken as an evidence of progress, and their non-employment as a sure sign of reaction. During the last few years a change has come, and there has been a gradual diminution in the number of foreign teachers, although it must be remembered that at no time has the number of such teachers been large. The province of Chihli had perhaps more foreigners employed in schools than any other province, and they were chiefly Japanese. It is a strange fact that this decrease in the number of foreigners engaged for educational work has been contemporaneous with an increase in the number of schools. Many of those whose services were dispensed with were men of wide experience in educational work in China. Their dismissal was frequently the result of no stated policy, but simply because the management of the school had passed into other hands. In explanation of the decrease in the number of foreign instructors, it must be noted that, at the time of the founding of schools, it not infrequently happened that foreign professors were engaged to teach special subjects which there were no students fitted to undertake. The result was that these specially qualified teachers spent a large proportion of

their time in teaching some foreign language, and that they were never able, during their whole term of service, to teach the subjects for which they were engaged. It will be readily seen that, in such instances, the failure to renew the contracts of such professors indicated an increasing appreciation of school requirements on the part of those in charge of their administration. False appearances could be abandoned, and schools which were really of elementary grade but had professors of university standing could content themselves without foreign instructors. It is doubtless the case that at present many schools which have been gradually attaining a higher rank should be strengthened by the employment of foreign teachers. Foreigners could also be employed with great advantage as instructors in foreign languages in almost every school where they are taught. A fuller understanding of the educational needs on the part of those in authority is sure to reveal the fact that it will be necessary to employ many foreigners in the development of education in China and in the formation of a teaching profession.

Allusion has been made to the discovery that many schools which were started as schools of higher learning were in reality only elementary in their grade. This, together with the recognition of the fact that it was impossible to introduce the new education from the top, caused the Government to divert its energies from the existing advanced schools to the founding of large numbers of elementary schools. The Government policy, since the establishment of the Board of Education, has been the encouragement of elementary rather than advanced schools. Local officials and gentry have everywhere been encouraged to start small schools, in unpretentious buildings, and without the need of large sums of money. As recently as May 15, 1909, an Imperial Edict was issued, in reply to a Memorial from the Ministry of Education, providing revised Regulations for Primary Schools, with the object of securing the diffusion of

education throughout the Empire. This method has nothing spectacular in its development, and it is yet too early for the Board of Education to have prepared careful statistics covering the whole country. The statistics which have already been published by the Board in the columns of its official Bulletin are not all prepared on the same system, so that it is difficult to contrast the amount of work done in one Province with that done in another. General impressions gained from Chinese newspapers, from correspondence in the foreign press usually furnished by missionaries, the opinions of various travellers in the interior, all go to confirm the accuracy of the statement that there has been a rapid development of primary schools. They are yet too few in number, but when it is remembered that ten years ago there were practically no such schools under Government supervision, there can be no qnestion that a decided advance has been made in this branch of education.

One difficulty in the establishment of elementary schools has been the competition with the private schools, which in former times were conducted in the home of the teacher. The new schools have paid larger salaries to the teachers, which have made it necessary to demand larger school fees. Frequently the newly opened school has gathered to itself boys from the well-to-do middle classes, leaving the boys from poorer families to get such education as they could from the old-style private school. The teachers of the remaining private schools are usually men who have had no opportunity for training in modern methods, and their schools are conducted in exactly the same way as those of forty or fifty years ago. In some instances, very good private schools have been started by two or three teachers, trained in modern methods, combining to open a larger and better school than would have been possible for any single teacher to do. In Shanghai there are several schools, on private foundations, which are greatly assisted by the voluntary services of young men who hold good positions in other

lines. Gratuitous teaching of one or two hours a day, merely for the love of it, and with the desire to advance the cause of modern education, indicates a real zeal on the part of the young men. These private schools must continue yet for some time before sufficient provision can be made by the Government for the instruction of all pupils, thus rendering them unnecessary. The ideal plan for elementary schools is to make them free to all comers, and when this is carried into effect the private schools will cease to exist.

In an address before the Educational Association several years ago, I alluded to a plan providing Readers for the teaching of the Chinese language which was being carried on at Nanyang College at that time. My reference to the subject elicited the keenest interest from the members of the Association, and I received many enquiries, at that time and subsequently, concerning what we were doing. At the present time, such Readers are so common as to cause younger teachers to imagine that they had always been in use. In all modern schools they have replaced the former clumsy method of teaching the language by memorizing the Classics. They have made it possible for a child to learn to recognize characters much more quickly than formerly, and to be able to put these characters together into simple sentences. The introduction of these Readers has marked a decided progress in the advance of universal education, as they have made easier the stupendous task of mastering the knowledge of Chinese written characters. The tendency of these modern schools is toward a more simple method of expression, but it yet remains to be seen whether their methods will be able to produce a sufficient number of writers of the style required for official documents and books. Those trained in earlier methods consider the scholarship of those being trained in modern methods shallow and superficial. Time alone can show whether this opinion is founded upon prejudice or fact. It is possible that, in the stress of

learning so many things, literary elegance may be sacrificed to some extent, and this may be carried so far that official documents and books will demand a less rigid conformance to high standards than formerly. It is hardly probably that the best style of writing can be acquired by those who have so many new subjects to be mastered, while at the same time they are expected to be men of good physique. The introduction of sports and games, while adding to the physical strength of pupils, takes away from them time which was formerly devoted to poring over books. If a stalwart race of men, who know something about life and its responsibilities, can be produced, there will not be much wailing over the loss of an elegant method of expressing ideas of supererogation.

From the large number of students who have gone to foreign countries to pursue courses of study, it might have been expected that the supply of well-qualified teachers would be proportionate to the demand, but unfortunately such is not the case. Only a very small number of returned students devote themselves to the work of teaching. Even those who do find positions in schools rarely expect to devote their lives to teaching, but only make it a stepping-stone to other more lucrative employment. This is to be expected in the case of teachers of elementary schools, but not in the case of the higher schools. These should be able to secure and retain permanently the services of men who have received thorough training. It should have been possible by this time to secure returned students as teachers in every important position in all Provincial Colleges. The Board of Education at Peking and the Provincial Bureaus of Education should also have had a good supply of them for their work. Up to the present, however, it remains true that this class has not contributed any appreciable influence toward the spread of the new education of which they themselves are the products. Too little of the altruistic spirit has been

found among them. This can be explained to some extent by the urgent demand for them in lucrative Government positions, but they are more needed in schools than anywhere else.

In this rapid and imperfect survey of the present condition of education in China, the conclusion is reached that there is coming to be a better recognition of the real educational needs of the Empire. Emphasis is being placed upon the development of elementary education, while at the same time provision is made for instruction in higher schools. There has been no slackening of zeal for education, but the immensity of the problem of introducing a new education which should be joined on to the old has been more widely appreciated. This has resulted in more careful deliberation before new steps were taken than characterized some of the things done in former years. The traditions of the country have favoured thorough and broad educational requirements, and they also make certain the ultimate solution of its present difficult problem of universal education.

J. C. FERGUSON.

BUREAU OF EDUCATIONAL MISSION TO UNITED STATES OF AMERICA.

This Bureau was organized by order of an Imperial Edict in the 7th Moon of the 1st year of H. I. M. Hsuan-tung (1909). All affairs connected with the sending of Chinese students to the U. S. are managed by H. E. Chow Tsz-chi, Director; H. E. Tong Kai-son and Fan Yuen-lien, Co-Directors, who are assisted by a staff engaged from different parts of the Empire. Its present offices are situated in a large alley called Shih Chia Hutung, off Teng Shih Kou, Peking. It is placed under the joint control of the Waiwu Pu (Board of Foreign Affairs) and the Hsio Pu (Board of Education).

EXAMINATION OF STUDENTS.

The examination of the first batch of students to the U. S. was held at the Hsio Pu shortly after the summer of 1909. Out of a total number of a few over 600 applicants for the examination, which lasted about a week, some 47 were selected after their papers had been carefully corrected and marked with foreign assistance. Those selected were sent to the U. S. soon after the examination under the charge of H. E. Tong Kaison. In the course of the examination every care was exercised by the Directors to prevent dishonesty on the part of the applicants in connexion with the work.

FUNDS.

The funds necessary for the support of the Bureau, as well as the students whilst studying in the U. S., and those to be sent hereafter are derived from a portion of the Boxer indemnity, which was remitted to China by the U. S. A.

NUMBERS TO BE SENT OUT.

According to arrangements made 100 should be sent out every year for the first four years, and thereafter 50 every year. This sending out of students is to continue for a period of 29 years. Every batch of students sent out is to be put under the direct charge of a special deputy from the Bureau until their arrival in the U. S., when they will be handed over to Mr. Yung Kuei, who is acting as superintendent of students there, in addition to his regular post of First Secretary to the Chinese Legation in Washington.

ALLOWANCE FOR STUDENTS IN U. S. A.

The amount of $64 (gold) a month is allowed to students studying in the U. S. A. This, it is calculated, would be quite sufficient in meeting all their necessary

expenditure. Tls. 50,000 are also set aside every year for the benefit of self-supporting students, who are doing well in their studies and require financial help to complete their courses.

CONDITIONS OF EXAMINATION.

Candidates, either resident in Peking or from the provinces, must send in their names before the examination is held. They must present themselves at the examination in accordance with the instructions issued to them. Special report forms are prepared at the Bureau for their use, on which should be carefully and distinctly written their ages, subjects of their study, what school or college they come from, what province they belong to, and all other required details. They should also specify whether they are technical or classical students, and should be able to refer themselves to some well-known people here, who are understood to testify to the truth of their statements if necessary. Prior to reporting their names personally at the Bureau, they should have a despatch sent by the Educational Commissioner concerned or the proper school authority on their behalf. As a rule, applications for the examination should be addressed to Director Chow Tsz-chi (graduate of Tung Wen College and formerly Chargé d'Affaires at Washington), but if in English should better be addressed to Mr. Tong Kai-son.

Before the examination, proclamations will be posted and notices inserted in the Chinese press, stating the days on which the examination is to be held, the subjects to be examined on, etc.

Candidates are expected to be below 20 years of age.

Sound knowledge of both Chinese and English literature is absolutely essential, and any weakness on the part of candidates in this line will result surely in their being eliminated on the first two days of the examination, although they may be well up in the other subjects to be examined on later.

The subjects examined on this year were Chinese Literature, Chinese History and Geography, English Literature and Composition, Algebra, Plain Geometry, German and French, Latin, Solid Geometry, Physics, American History, English History, Trigonometry, Chemistry, History of Rome and Greece.

Candidates may be examined in one of the languages,—German, French, or Latin—in addition to English, and if examined on two or all of them, extra marks will be given in their favour.

EXAMINATION OPEN TO ALL.

The examination is open to all students, provided they can answer the conditions set forth above and others that may be imposed on them whenever necessary. No distinction is made as regards their religion. Of course a preference is attached to students of government educational institutions or those under government grant.

EXPENDITURE INCURRED BY CANDIDATES.

All expenditure incurred by candidates in coming up to Peking for the sole purpose of participating in the examination and their return to whence they came after the examination, in case they fail, must be borne by themselves, and the Bureau is not to be held responsible for any expenditure thus incurred. No provisions whatever are made for them in the matter of lodging and boarding during their stay in Peking, where they must look after themselves as best they can. Information concerning the examination procedure will be supplied to them as far as possible.

SELECTION OF CANDIDATES.

Candidates are selected entirely on the merits of their examination. For every subject they must get at least 50 marks, or average marks for all the subjects to be examined out of 30. The number of successful candidates to be selected from each province is determined

according to arrangement, by the amount of the Boxer indemnity allotted to and paid by it.

The results of the examination will probably be announced a few days after its conclusion, a list of all the successful candidates being posted for general information, and those selected are to assemble at the Bureau for further instruction. They are to meet together in Shanghai, where Mr. Y. C. Tong has been appointed the Shanghai Agent of the Bureau, and where the sum of $250.00 will be given them for the making of foreign clothes in addition to a free steamer passage. Before leaving Peking for Shanghai they will be photographed and have to undergo a medical examination as to their physique by a highly qualified doctor, and after arrival in Shanghai they will be again medically examined in the U. S. Consulate-General.

THE NEXT EXAMINATION.

The next examination, for the second batch of students to the U. S., will take place next summer in very much the same way as this year. After this examination no more of this kind will be held in the Hsio Pu, and students will thereafter be sent out every year from the Yi Hsueh Kuan school.

THE YI HSUEH KUAN SCHOOL.

The aim and object of this school is to train and prepare Chinese students to be sent out to the U. S. for further education. It will be divided into two parts, the Primary School and the Intermediate School. To the former boys below 15 years of age will be admitted on examination in both English and Chinese, and to the latter boys below 20 on examination in Chinese only. In this fashion between 400 and 500 students will be admitted. All necessary subjects will be taught by American professors, and Chinese study will form an important part of the curriculum. Graduates from the Primary School will be promoted to the Intermediate

School, and graduates from the Intermediate School will, after passing a satisfactory examination in the Hsio Pu, be awarded diplomas and passed on to the U. S. for the prosecution of their studies; but in the case of those who prefer taking up actual work in life after the examination in the Hsio Pu, Government appointments may be given them forthwith.

LOCALITY OF SCHOOL.

The school is to be situated in a suburb of Peking, within a place called Ching Hua Yuen, near the Wan Shou Shan (Summer Palace). Ching Hua Yuen is an immense place with picturesque, rural surroundings, and was handed to the Waiwu Pu by the Imperial Household for the purpose for which it is intended, namely, to build the school therein. Although a long distance away from the heart of the City, access to it is rendered easy by the trains of Peking-Kalgan Railway which pass near by.

DATE OF OPENING.

The school has not yet been started, but as soon as the winter is over, the work of building will in all probability be prosecuted without any unnecessary loss of time. It is hoped that before next autumn it may be put in good working order, and when it is ready to receive students the Provincial Educational Commissioners, also the Manchu and Chinese Superintendents of Education in Peking, will be notified to the desired end.

MAINTENANCE OF SCHOOL.

The annual amount of $150,000 has been allocated for the maintenance of the school.

PERIOD OF STAY IN THE U. S.

Students sent out are expected to stay in the U. S. for the full period of seven years. During the interval and before completing their course they must not return

to China without sufficient good reason, nor without the necessary approval. On return to China after graduation they will be further examined by the Hsio Pu, and and in case of the deserving ones, they will receive prompt Government appointments of a suitable nature.

TAN HUI-CHANG, *Secretary*,
Bureau of Educational Mission to U. S. A.

On November 7, 1909, came to San Francisco the first batch of government students under the indemnity fund arrangement in the care of H. E. Tong Kai-son. They were met at the jetty by members of the Chinese Education Commission under H. E. Yung Kwai and a number of Y. M. C. A. secretaries. Mr. C. H. Robertson of Tientsin Y. M. C. A. went to San Francisco especially to welcome them on behalf of the Y. M. C. A. The batch consisted of forty-seven government and six self-supporting students. After delightful entertainments from the Young Men's Christian Associations all along the journey, they finally reached Massachusetts, where they were distributed in the various educational institutions. Lawrence Academy at Groton, Wesleyan Academy at Wilbraham, Williston Seminary at Easthampton and Cushing Academy at Ashburnham each received ten, four were sent to Phillips Academy at Andover, one joined Amherst College at Amherst and one was admitted to Cornell University at Ithaca, N. Y. It is pathetic to note that one of the forty-seven, Mr. Tai Chi, became unbalanced in his mind and is now at the State Hospital of Massachusetts at Northhampton, Mass.

NOTE:—Government schools in Hunan were described by Brownell Gage in *Recorder*, December, 1907. Rev. Arnold Foster's papers on the Educational Outlook in Wuchang, the Capital of Hupeh, appeared in the *Recorder* for January, April and May, 1906, and should be consulted.—EDITOR.

HONGKONG UNIVERSITY.

The name of Sir Frederick Lugard, K.C.M.G., Governor of Hongkong (1907-) will be noteworthy in the annals of Hongkong on account of his successful labours to secure the establishment of a University. Queen's College has had a long and honorable history, but the new University is to be a far more ambitious undertaking. Mr. H. N. Mody, one of the oldest Parsee residents in the Colony, generously offered to provide buildings at an estimated cost of $280,000, and an Endowment Fund of nearly $1,250,000 was raised in 1909, of which Chinese in the Colony and in Canton subscribed large sums. A site in Bonham Road has been selected and building begun.

The authorities, assuming that Hongkong should one day be an educational centre for all South China, think that the site should be able to provide quarters for 500 students and also buildings for lecture rooms, laboratories, and all their accessories for 1,000 students. The buildings to be erected now are designed to contain accommodation to give 500 students a full course in Arts, Medicine, and Engineering, and to house from 150 to 180 students.

The sum subscribed on the 20th of January, 1910, was $1,279,064. Additional funds are to be raised for students' quarters and for the anatomical laboratory which are not included in those to be erected by Mr. Mody.

On the 16th of March, 1910, the foundation stone of the University was laid by the Governor. In the course of proceedings, Sir Frederick Lugard announced that the King had conferred a Knight Bachelorhood upon Mr. Mody, who is providing the cost of the building, $285,000, which is much more than the original estimate.

"From a purely missionary standpoint we fear that this scheme promises no great help to the work of regenerating China, and while we may be pleased to hear of its success, it does not lessen the need of the establishment of a thoroughly Christian

university where the highest standard of literary and scientific instruction shall be given, where a healthy religious atmosphere shall be maintained, and where students will be surrounded by more salutary moral influences than can be expected in the Hongkong University or in any other non-Christian educational institution. It may seem narrow to some, but many of us believe that only where Christ is exalted can the best educational work be successfully carried on, and that in a non-religious atmosphere the highest standard of morality cannot be expected." *(Ed. Review.)*

The Germans at Tsingtao, have also begun a large scheme of education. A college is to be erected, towards which the Chinese Governor has given a handsome contribution.

GOVERNMENT EDUCATION IN NORTH CHINA.

This is undoubtedly the most critical time in the long history of the Chinese. The factor that makes it so is the education of the general body of the nation. The marvellous undertaking, now well under way, of educating the masses in China, is one of the many wonders of human achievement. Not only is this mammoth enterprise espoused energetically by the Chinese, but also it is one of the most encouraging signs of our times to see the ways in which our Western Christian civilizations are earnestly trying to help the belated or arrested civilization of China. We will not enlarge on the splendid enterprise of Christian education in China, its achievements and plans, but we will turn our attention to the subject of "Modern Government Education in China" with special reference to conditions in the Province of Chihli, where modern Government education is fully as well advanced as in any other part of the empire.

According to the last report issued in 1908 by the Provincial Board of Education there are 214,367 students of all grades in modern schools in the Metropolitan Province of Chihli. This does not include the schools in Peking which report, in addition to the above, some 17,000 students.

The following is the list of schools conducted under the supervision of the Chihli Provincial Board of Education :—

1 University, located at Tientsin, 1 Provincial College, at Paotingfu, 17 Industrial Schools, 3 Higher Normal Schools, 49 Elementary Normal Schools, 2 Medical Colleges, 3 Foreign Language Schools, 4 Law Schools, 1 Physical Culture and Music School, 1 Telegraph School, 8 Commercial Schools, 5 Agricultural Schools, 30 Middle Schools, 174 Upper Primary Schools, 101 Mixed Grade Primary Schools, 8,534 Lower Primary Schools, 131 Girls' Schools, 179 Half-Day and Night Schools.

This represents a development in modern education in Chihli for a period of six years only, at the beginning of which time about 8,000 students in schools were reported for the whole province and those chiefly in Tientsin. There are now 10,410 teachers engaged in this educational work in Chihli which, more than any other single fact, indicates the real growth of the movement, because the getting of teachers qualified for the new education has been and is yet the great problem in promoting modern education in China. This brief report, while referring to education in Chihli alone, may be taken as a sample of conditions in other progressive sections of the country. So far as I know there has not yet been published any report of new education for the whole Empire gotten out by the Imperial Board of Education. But it is safe to say that the conditions which obtain in Chihli, at Peking, Tientsin, Paotingfu, will also be found in more or less advanced degree in such centres as Mukden, Taiyuenfu, Changsha, Hsianfu, Chinanfu, Kaifengfu, Wuch'ang, Soochow, Hangchow, Nanking, Kweichowfu, Yunnanfu, Anching, Lanchow (Kansuh), Foochow, Canton, Chengtu, Chungking.

The tendency at the beginning of modern education in China was to over-emphasize higher grade work to the neglect of lower and preparatory grades in the new

régime. It soon became evident, however, to the educational leaders that elementary schools must be established in every district. A glance at the Chihli report will show that primary education has been developed rapidly and is now given special attention.

It is hardly to be expected that in all of these schools, judged by Western standards, the conditions, equipment and work done should be beyond criticism. On the contrary everything is still in the initial stages of development. But let us keep our perspective in forming all conclusions. It is a very common error for Western people to make, in judging Chinese educational institutions, to unconsciously lower the standard. It is said modern education is new in China, therefore the grade of work of Chinese students and their capacity are very inferior.

The whole scheme of education is a unit, modelled largely after the Japanese system, and while at first is more or less theoretical yet in many of the higher grade institutions the real schedule work is being faithfully done, and we should not make any discount on mental capacity or school experience in any subject announced in their catalogues. The subject laid down for these modern schools are quite similar in general to the curricula of schools in Europe and America. The departments and courses of study in the Imperial University embrace all the principal fields of scientific and literary study. As a sample of subjects, I take the curriculum fixed by the Imperial Board of Education for High Schools or College grade work and note the following: Ethics, Chinese classic literature, Chinese grammar, military drill and athletic exercises, English language, French or German language, history (Chinese and general), political geography, psychology, political economy, mathematics (including coördinate geometry, calculus, etc.), physics, chemistry, drawing.

These subjects are taught by Chinese and foreign teachers. The large part of the advanced work in this

curriculum and that of institutions of higher grade is done by foreign teachers or foreign trained Chinese. The tendency is naturally toward employing returned foreign-trained students, that is, those who have graduated in European or American universities. This class of men is considerably increasing as time goes on, and we may not expect foreign teachers to be employed on a large scale in China.

Money is being spent lavishly in sending students abroad, erecting modern school buildings and buying apparatus. Large printing presses are busy day and night printing books. The popular cry, "Pu Tung Chiao Yu," "Chia T'ing Chiao Yu" (general education, home training) is realized as essential to constitutional government now promised to the people. The education of women is receiving unusual attention; there being in Chihli (not counting Peking) a total of 3,314 students and 203 teachers distributed over 61 different towns. Of the 120 schools, 57 are established by the Government, 47 by the gentry, 20 by private individuals. These are divided into 82 Primary Schools, 36 Elementary, 3 High Schools, 3 Normals, and 2 Kindergarten Training Schools.

All these new forces are even now doing their mighty work. The next ten years will be even more important for China's future than the past ten have been. The real Augustan Era for this land of scholars and books is yet to be.

R. R. GAILEY.

CHAPTER IV.

WORK FOR THE HIGHER CLASSES, INSTITUTIONAL AND EVANGELISTIC.

THE INTERNATIONAL INSTITUTE, SHANGHAI.

From Twenty-fifth Semi-Annual Report. April 8, 1910.

DR. Gilbert Reid's report is in substance as follows :—

The present Report forms a turning point in the history of the International Institute, so far as its work in Shanghai is concerned, and is characterized by a larger degree of hopefulness, with a broader outlook and a wider scope for usefulness.

First of all it is to be recorded that the Institute has received the second official recognition from the Imperial Board of Foreign Affairs. In the previous Report mention was made of my visit to Peking and of the negotiations that were conducted with the Ministers of the Board of Foreign Affairs and also of the Board of Education. Promises of assistance and recognition were made by different members of the Board of Foreign Affairs, but nothing definite was forthcoming until towards the close of the last year. In response to a memorial, which was presented to the Board of Education, a formal reply under the signature of the President and two Vice-Presidents of this Board, was given, in which it was expressed that none of the Boards in Peking could render any financial assistance for our proposed plan of establishing a high-grade school of Political Science, and that the proposal of a school under foreign supervision was not in harmony with the existing regulations of the Board of Education as sanctioned by the Throne. Under date of December 16 two documents were received from the Board of Foreign Affairs. Each of these documents contained three official seals of the

Board of Foreign Affairs, and was a direct response of different memorials which I had previously presented.

The one document briefly stated that my proposal for establishing a School of Political Science could not receive financial assistance of the Government, inasmuch as the regulations of the Board of Education stipulated that such a school must be under official management and could not be under private auspices. The other document, giving recognition to the work of the Institute, was far more satisfactory and encouraging. . . .

This document is the fulfilment of the promise made to me personally, and contained in the Imperial Sanction of March, 1897: "When his plan for the Institute goes into operation, if the actuality answers to the prospectus, producing good and not evil, this Board will, after due investigation, confer additional tokens of approval." During the last thirteen years there have been many vicissitudes of shadow and light, of encouragements and discouragements, but there is a feeling of great satisfaction with us and with the friends of the Institute that at last another official sanction has been received from the Government in Peking.

Besides this formal recognition, which has been rendered by one of the Boards in Peking, we have received many letters from officials in different parts of China expressing their approval and goodwill. The circumstances attending the reception, which was given us a few weeks since, in view of our departure to the States, were also most pleasing to us, and could not but strengthen us in our purpose to persevere in the work which had been undertaken. As something unusual in Shanghai, greetings were given by representatives of one of the Boards in Peking, the Board of Posts and Communications, of four Viceroys and four Governors, as well as from H. E. Sheng Kung-pao, a Vice-President of one of the Peking Boards, but residing in Shanghai. Such a willingness to show encouragement on the part of the officials, from Mukden in the North to Can-

ton in the South, is an indication that the Institute has made an impression on different parts of China, and that it has special opportunities for doing good throughout the whole of the Empire.

A visit of some two weeks that was made to the city of Foochow early in the year not only afforded us personal pleasure, but likewise indicated the direction in which the Institute might well put forth its future energies. The intercourse with the officials of that city and with the heads of the Government Schools was characterized by greatest cordiality on their part and by a readiness to coöperate in support of the aims of the Institute. A number of Chinese and foreigners gave their consent to take part in establishing a local branch of the Institute in Foochow. It is hoped thereby that beneficial influences may be exerted on the whole province of Fukien.

It is now possible to show how there has come about a turning point in the work of the Institute in Shanghai. The response that was given by the Board of Foreign Affairs concerning the proposal for establishing a special School of Political Science, to which a certain number of students should be sent by the Viceroys and Governors of all the provinces, and by the eight Manchu Banners in Peking, clearly indicated that such educational work should not be attempted. For several years we have had a small number of students of good literary standing from different provinces studying Political Science and History, and a few of the Viceroys and Governors have contributed scholarships for those who excelled in this department. Now the number of those who would be willing to continue in this course would be small, seeing that at all the Provincial Capitals similar schools have already been started under Government auspices, and seeing that Government patronage and financial assistance had been refused our proposed school by the Government in Peking. Without the coöperation of the Government

such a plan for such a school could not succeed. As to the other department, which has been carried on in Shanghai for the last eight years, that of instruction in foreign languages, there is no need for Government support, but when it is borne in mind that there is a very large number of similar schools, both under Government auspices and under control of different missions, it is at once apparent that at least there is no great necessity for the Institute to continue this form of educational work. For establishing any other school that would be high-grade and successful, there would be needed either Government patronage or larger financial assistance from some source than the Institute is blessed with at the present time. Therefore, owing to my absence for a year from Shanghai, and the lack of Government support, it was decided at the last regular Semi-Annual Meeting that the class-room work of the Institute be for the present abandoned, in order to give greater facility for other departments of the Institute plan.

In thus making this statement of facts, I desire to testify to the kindly attitude of the personnel of the Board of Education. Last summer each of the two Vice-Presidents, Yen Hsiu and Pao Hsi, contributed $100, and just as we now go to print, the President, Grand Secretary Jung Ching, sends us a cheque for $200. We are confident that some of our suggestions on the educational problem will yet bear fruit.

Personally, I am very grateful for the experience I have had in direct class-room work and for the acquaintance with very many students who have come to us for instruction from upwards of thirteen provinces. There has been no doubt in my own mind that such a work has been one of importance in the past. At the time of its initiation, nearly all the schools in Shanghai of good standing were in connexion with the different Missions. Our constituency has been almost entirely from among the non-Christian families, and the large

majority of the students have come from other places than Shanghai. At present it would be difficult to attract students from a distance, unless we had a larger and better-equipped staff of teachers than provided for in other schools, and unless we had more money at our disposal for the maintenance of such a type of educational work. At the close of the last term we were very much pleased with the kindly feeling that was shown by the students in attendance, who were to leave for other schools to complete their education. Regrets for the temporary abandonment of our educational work were expressed by teachers and students and by Chinese members of the Institute. I deem it, however, a wise move in thus turning from the close attention of classroom work, averaging seven hours a day, to other departments of work more in consonance with the main intent of the Institute plan, and far more important and indispensable during this period of transition in the social and political life of this great Empire.

Turning now to the more positive aspects of the work as contemplated in the change which has been made, I would emphasize the fundamental principle on which the Institute has been founded, and for the consummation of which we should direct all our energies in the future. This principle is one of the harmony between Chinese and foreigners, and between Christians and non-Christians living in China, for the special welfare of China and the Chinese people, but also seeking to give benefits and assistance to legitimate foreign interests. The Institute, therefore, is the one joint stock company in China in which Chinese and foreigners are on an equal basis, have equal responsibilities, and are equally benefited by such cöoperation. The barriers that exist between the East and the West are to be broken down through the process of larger mutual appreciation. This is a work full of difficulty, but in spite of the difficulty we have gladly undertaken the work for nearly thirty years. We have been willing to

take the time and trouble to meet the Chinese in a social way, to converse with them on all manner of subjects, and by our interest in their welfare to secure their friendship. If one man by years of patient and persistent labour can succeed in securing the friendship of hundreds of the most influential in Peking and every one of the provinces, then how much more could be accomplished by an organization in which others of kindred mind may take part for the accomplishment of the same object? The channels of communication with the leaders of thought in this great Empire have already been opened, and we now ask others with their influence, wisdom and generosity to enter these channels and produce a far greater impression for good upon this people than could possibly be secured by the efforts of one person.

For the development of such a spirit of harmonious coöperation between Chinese and foreigners, there have been already organized in Shanghai in connection with the Institute three special committees, the one of Chinese and foreign merchants to investigate conjointly commercial questions and to unite in helping forward the trade conditions of China; the second of Chinese and foreign educationists and men of letters to investigate conjointly questions of education and scholarship and to unite in helping forward the enlightenment of China; and the third of Chinese and foreigners interested especially in religious questions or engaged in the missionary propaganda, for the peaceful prosecution of missionary work in China and for greater spirit of toleration between the adherents of one religious faith and another. There has also been organized as an auxiliary to the Institute the Ladies' International Tea-Cup Club, for bringing together ladies of the better class families from among the Chinese and foreign residents to their mutual acquaintance and benefit. This is an object that Mrs. Reid has had in mind for several years, but, strange to say, it has been more difficult to accomplish in this great busi-

ness centre of Shanghai than would be experienced in Peking or in many cities away from the coast.

The practical methods to be used in effecting harmony will be those of conference and symposiums, of personal and social intercourse and exchange of calls, of lectures and literature, of correspondence and committees. Reception-rooms have been fitted up in the Institute for entertaining guests. Other rooms are set apart as a hostel for members visiting Shanghai or residing here permanently. We have also started, in Chinese, the *Institute Record*, a monthly paper.

This work of harmonious coöperation, of friendly intercourse between Chinese and foreigners, of peace in the Far East through friendships won and held, and of cosmopolitan and philanthropic enterprise, is one which should not be limited to this one city of Shanghai, however great it may be as a centre of influence. It is rather our intention, or at least it is our hope, to extend the work throughout the whole Empire and to let the influences flow everywhere as a good to China and to all mankind. The International Institute, in its corporation, is called "The International Institute of China," and the Mission among the higher classes, as the work was originally called, was the Mission among the higher classes in China. If Providence should open the way for us in the future, as has been true in the past, and friends in the homelands can be brought to understand our object and the opportunities for good of the work, and the utility of this organization, then we may have the confidence that the development of the work, as already exhibited in Shanghai, may be made possible in all the centres of this Empire.

Membership.—There are at present 215 subscribing members and 37 permanent members, or 252 altogether, as compared with 209 six months ago. This is the largest membership that the Institute has ever had. There are also 34 associate members, *i.e.*, those who pay $10 Mexican per annum. If the large Chinese population of

Shanghai could be thoroughly imbued with the idea of harmoniously coöperating with foreigners, and of abandoning the very favorite war-cry of "China for the Chinese," then China itself would derive great benefit, and, we are sure, our enrollment would be expanded.

Every word of kindness and encouragement that has been written to us or spoken will be long cherished. Every act of kindness will be remembered. We give our gratitude in all sincerity to the kind Providence who has guided our steps in the past and bestowed on us more mercies than we have been worthy to receive. On the eve of our departure to the States we give our best wishes to those who will assist in carrying on the work of the International Institute, and we wish for China, where we have lived nearly three decades, the blessing of heaven in meeting all the difficulties that beset her on every side. We not only would be glad to have more friends for ourselves, but we pray that China, too, may have friends.

TSINANFU INSTITUTE, TSINANFU, SHANTUNG PROVINCE, E. B. M.

The work of the above Institute was begun in Tsinanfu in the present buildings in 1905. The Institute is a continuation and development of that carried on in Tsingchowfu since 1887.

It aims at reaching all classes of the people, but makes special efforts to reach the student and official classes. The methods of the Institution—social, educational, evangelistic—may be understood in part from the statement in Chinese and English in the entrance hall, which is as follows:—

The object of this Institution is to assist in the endeavour to manifest the truth with regard to nature, the world, history and the progress of civilization. By its agencies it seeks to enlighten and educate, to do away with misconceptions in regard to the civilization of the West, to explain the true nature of the Christian faith and its results on the individual and national life.

The work of the Institution is mainly

SOCIAL, EDUCATIONAL, EVANGELISTIC.

In the Reception Rooms visitors are met on a social and friendly basis and the objects and teaching of the Institution explained.

In the Museum are exhibited natural history specimens, geographical maps and globes, historical charts and diagrams, models and diagrams giving elementary instruction in physiography, geology and astronomy, working models illustrating means of communication, apparatus demonstrating practical applications of science (specimens of manufactures), diagrams illustrating progress in education, commerce, etc.; models and pictures of churches, asylums, hospitals, schools and other institutions illustrating the direct results of Christianity in the West.

In the Library and Reading Room some of the best literature, translated into Chinese, is at the disposal of visitors.

The Lecture Hall is used for the preaching of the Gospel and also for the giving of lectures on scientific, historical and other topics of special value.

The Ladies' Reception Rooms provide accommodation for women visitors; the Institution is open to women visitors only on one day every week.

The object of the whole work of the

TSINANFU INSTITUTE

is thus to dispel misunderstanding, to enlighten as to all that makes for the welfare and progress of China, to assist is bringing East and West into friendly and helpful understanding, and above all to bring men to the knowledge of Jesus Christ, the Saviour of mankind.

The Institution is open daily free of charge.

While all classes of the people are reached by the agencies of the Institute, this brief statement is confined to special efforts on behalf of the official classes.

The first section of the new buildings was opened by H. E. Yang Shih-hsiang, at that time Provincial Governor, in 1905. A year later additional buildings were opened by H. E. Wu T'ing-pin. On both these occasions the leading officials of the Province, both civil and military, attended, and addresses were given explaining the objects and methods of the Institution. On the latter occasion a specially effective address was given by the late Rev. Calvin Mateer, D.D., on "China's Need

of Christianity." One of the leading officials of the Province asked for a copy of the address and permission to use it for publication.

Copies of a special edition of the New Testament, given by the British and Foreign Bible Society, were later presented to all the leading officials in Tsinanfu.

During the Shantung Federation Conference held in September, 1907, H. E. Wu T'ing-pin, Provincial Governor, attended a reception at the Institute to meet all members of the Conference. On this occasion an address was given clearly stating the attitude of Protestant missionaries towards the authorities.

It is not possible in so short a statement as this to describe the educational contents of the Institute which specially appeal to the ruling classes. There are large models and pictures of Houses of Parliament, Law Courts, Universities, Colleges, Hospitals, etc., etc.; historical maps and diagrams illustrating national progress and decline; diagrams in colour showing comparison in education, commerce and general progress of nations. These with accompanying letterpress are studied with great interest by men of the above classes.

Lectures on subjects of special interest are given at intervals; these are attended mainly by students and professors of the government colleges. A lecture recently given by Dr. Arthur Smith on "Lessons from the History of the British Empire" was attended by a number of students and professors.

Dr. Arthur Smith on the same day spent an evening in the Institute with twelve leading officials and gave them an address on the "Prospects of Reform in China."

During the year 1909, 1,085 visits were paid by officials to the museum and 552 visits were paid by wives of officials. The number during 1909 was, owing to official changes and other reasons, much below the average.

The missionaries in charge of the Institution, in calling on officials in their homes, are almost invariably

cordially received. Visits have been paid by the missionary's wife to numbers of ladies in their homes and return visits have been received. Very friendly relations have been established in not a few cases. At a reception held recently over thirty wives of officials were met by several missionary ladies.

With regard to results of this side of the work of the Institute, it is a matter for encouragement that the attitude of the officials has been increasingly friendly. In the words of a well known writer: "Its agencies help to create an atmosphere favorable to Christianity."

In 1906, during an epidemic of anti-foreign rumours of a vile and dangerous character, the authorities took effective action to dispel the misapprehensions and fears of the people. Since that time the attitude manifested has been of a growingly cordial character.

Officials from over a great part of the Empire are met in the Institute, and we have good reason to believe that an influence in favour, not only of the "foreigner," but also of the Christian faith, goes with these men to many distant parts of China.

The late Viceroy, H. E. Yang Shih-hsiang, while he was Provincial Governor of Shantung, and again, while he was Viceroy of Chihli, stated that he was not unfavourable to the progress of Christianity. On one occasion, in speaking of a section of Shantung Province which has given much trouble to the authorities, he said: "It would be well to have Christians there; Christians fear God." H. E. Yang not only expressed his interest and sympathy in the work of the Institute in words but also in a practical manner. The present Provincial Governor, H. E. Sun Pao-chi, has gone over the whole of the Institute, and members of his family have paid repeated visits.

This short report refers, as stated in title, only to that side of the activities of the Institute which aim at influencing members of the official classes. It may, however, be well to state with regard to its dominantly

evangelistic work that during those times of the day in which there are numbers of visitors the aim is to give an evangelistic address every hour. These addresses are attended by numbers varying from 40 to 200 and more. Among those attending are sometimes to be seen officials who may be visiting the Institute. On a recent occasion members of the new Provincial Council listened with close attention to an evangelistic address.

The following table shows numbers of visitors to the Institute during 1909 :—

Total number of visits paid during 1909	215,099
Officials	1,085
Students	43,477
Pilgrims largely representing country people of the farmer class	19,346
Readers in Reading Room and Library	37,966
Wives of officials	552
Other women visitors	13,645
Soldiers	11,480

Rest of visitors made up of all classes of the people.

* During 1909 visits from officials were much below the average, owing to a number of changes in official staff and other reasons.

J. S. WHITEWRIGHT.

NOTE :—Work of a unique kind to reach the scholars is carried on by Wm. Wilson, M. B. C. M., first at Suiting, C. I. M., and now in Chentu as part of the Y. M. C. A. The specialty is the manufacture of scientific apparatus. See pamphlet. "In Touch with China's Scholars," C. I. M., London.

CHAPTER V.

MISSION SCHOOLS, COLLEGES, AND UNIVERSITIES FOR MEN AND BOYS.

Chihli, Shantung, Manchuria.

PEKING UNIVERSITY.—Members of Faculty, including the Union Medical College, 33 foreigners, 7 Chinese. Instructors and assistants, 19. Dr. H. H. Lowry, president.

It may help to a better understanding of the present situation of the university to take a brief survey of what has preceded. The first class graduated in 1892. Since then twelve classes have completed the courses prescribed and fifty-five have received the diploma of the university; forty-nine from the College of Arts and six from the College of Medicine.

The first class consisted of five young men. One of these was a most valuable teacher in his Alma Mater from his graduation until three years ago to-day when he entered into rest. Another has served several of the most important churches in the North China Conference of the Methodist Episcopal Church, and in 1900 received the unique honor of being mentioned in a memorial of the Magistrate of the city of Laoting to Li Hung-chang, requesting the Viceroy to ask the Bishop not to remove him from the pastorate in that city. He now occupies the responsible position of District Superintendent of Peking District, with equal rank and authority with his colleagues from the United States. Another member of that class was selected by the committee of the Centenary Conference in Shanghai appointed to secure a pastor to represent all the Protestant churches in China among the Chinese students in Tokyo. He has been signally blessed in that work and has had the privilege

of baptizing during the past year over one hundred young men representing influential families in all the provinces, save one, in China. Another member of the class has a place in the maritime customs in Tientsin. The fifth member of the class is employed by one of the mining companies in Tientsin. He also takes a prominent part in religious work, and has been very helpful in the Young Men's Christian Association in securing the site for their proposed new building and in raising the 42,000 taels to pay for it.

Those five boys were among the first students enrolled after the university was organized and when the whole number in attendance could not have been more than forty or fifty. They have already given eighty years of their combined service to the church and their country. They are still in the prime of life, and much more may be expected from them in the future. In the second place, it gives us a proper view-point from which to estimate the growth of the university.

Instead of the one story building then in use, located in one end of the mission compound with a play ground not as large as the floor of this building, we have these three large buildings, one four stories high, including the basement, and a beautiful campus of nearly twenty acres. Instead of the two foreign and two Chinese teachers then, there is now a faculty in the Arts Department alone of eight foreigners and sixteen Chinese. Four separate departments of instruction have been organized, namely, the College Preparatory, the College of Liberal Arts, the Theological College, and the Medical College. The latter has been united with the Medical College of the North China Educational Union, and is located on the premises of the London Mission.

The two score students have increased to five hundred and eighty in all departments, and, including the students in the six intermediate schools which are feeders to the university, there are not far from two thousand under instruction, all pursuing the same course of study

leading to entrance to the university. The students in the university represent all classes, some from the officials, two having been sent by the late Viceroy of this province; there are also students from Korea and Japan, and every province in the empire has had representatives here. The larger number are from the families of Christians in the country and villages, and these usually are the most hopeful class of students. From them come the large number who devote their lives to Christian work. Two of our graduates passed the government examination last summer and were appointed to the United States for further study. We take this as a compliment to the work done by the university, as only forty-seven passed the test out of over seven hundred gathered from all parts of the empire. Yet notwithstanding the competition of the government schools, which are supplied with very full equipment, and where the students are sure of government appointments when they complete their course, we have more applicants than we can accommodate in the dormitories.

The character of our work is also indicated by the fact that our graduates are received for post-graduate work without further examination in several of the leading universities in the United States. This is true of the Universities of California, Minnesota, Northwestern, Michigan, Syracuse, Boston, and Columbia.

For four years we have been offering courses of study leading to the degree of Master of Arts to our graduates who wish to continue their studies under our direction. Every encouragement is offered to the instructors in the university to continue their graduate study in connection with their teaching, hoping to develop in them scholarly habits, to give them more culture, broader views, and to qualify them to fill higher positions on the faculty of the university. It is not intended that anyone shall secure the masters' degree by doing less work in Peking University than would be required of him in the best graduate schools of America.

A strong religious influence is maintained in the university, though no religious tests are required from the students. While there is perfect liberty of religious belief, a large majority of the students are Christians, and forty-two out of the forty-nine graduates of the College of Arts entered Christian service either as preachers or teachers, knowing they could command five or ten times as much pay in some secular calling.

The Student Volunteer Band now numbers 200. During the summer the friends interested in the band, by their voluntary contributions again made it possible for over 40 students to preach during the summer. Reports tell of a successful campaign. At the very urgent request of the General Committee of the Young Men's Christian Association we again granted permission for Professor Chen Tsai-hsin, president of the Volunteer Band, to aid them for three weeks in November in Christian work in a number of schools and colleges in North China and Manchuria.

We have reached the limit of accommodation for students because of the lack of dormitory room. To-day we have nearly one hundred students living in the wretched old Chinese buildings that we hoped would be forever discarded when Taft Hall was completed. A new dormitory must be built if our work is not to be hindered.

The property of the university is valued at Tls. 155,500, and the invested assets amount to Tls. 45,177, to which should be added $7,223 in Mexicans. During the past year Taels 7,548 was added to the productive endowment. Special gifts were also received to the amount of $6,939.

THE UNION MEDICAL COLLEGE is reported on in Chapter X.

TIENTSIN ANGLO-CHINESE COLLEGE.—Faculty, 8 foreigners, 5 Chinese, 280 students. L. M. S.

This school was opened in 1902 with 70 students with Dr. S. L. Hart as sole teacher. The progress made in attendance, equipment, etc., has been remarkable.

There are three departments—primary, middle, and collegiate—and all in working order. The college depends entirely on the fees of its students; absolutely no support being given by the Home Society. The chemistry and engineering departments are in a fair state of equipment, and a law school began in 1909. Classes in Old and New Testament History form part of the curriculum. All the students attend daily prayers. At all other services the attendance is optional. The students' "Christian Band" conducts daily Bible readings, Sunday and other services. The purpose of the school is to reach the sons of non-Christians of the higher class and to influence them in every possible way, but principally by voluntary religious observances and personal effort. The tuition is $40, board $60, and share of a room $20 a year. There are scholarships ranging from $20 a year, held for three years, up to the highest of $120 a year for two years. The school land is worth $50,000 Mex., buildings $100,000 Mex. There is no endowment, and no money is received from the Mission Board except the salaries of part of the foreign staff.

The Viceroy and other high officials have shown very great interest in the school.

NORTH CHINA UNION COLLEGE, Tungchou, near Peking. Dr. D. Z. Sheffield, president. Faculty: 8 foreigners, 5 Chinese; 141 students.

This college is supported by a union of the A. B. C. F. M., A. P. M., and L. M. S., and supersedes the college of the American Board, which was utterly destroyed by the Boxers in 1900.

The college has had a prosperous year with 13 students in the fourth year, 4 in the third, 15 in the second, and 20 in the first; a total of 52 in the college. There are 60 in the academic or preparatory department, making 112 in all. An attempt has been made during the year to secure the coöperation of the students in the general regulation and order of the school. This

has been something of an experiment, but on the whole has been successful. Most of the students are professed Christians, although for many their religious life is more intellectual than spiritual. The organization of the Young Men's Christian Association of the school has been completed during the year. During the summer months, 25 of the older students were employed, either as teachers in the schools or as assistants in the country in evangelistic work. The need of multiplying Christian young men for the work of teaching is pronounced by Dr. Sheffield, the president of the college, as only second to the need of additional numbers in the evangelistic work. This college holds an important place, not only in the educational system of North China, but in the evangelistic work of the empire. (A. B. C. F. M. Report.)

The total number of students in the High School and College continues to increase at a steady rate, and this year stands at 118. Of this number the Presbyterian Mission only has four or five, so the great majority are American Board boys. One of the most important events of the year was the graduating of a class of thirteen men belonging to the American Board Mission, one of whom is now teaching in the L. M. S. school at T'sang Chou. During the first half of the year ten per cent. of the students were absent from work "for real or fancied ailments," and there was no proper medical supervision. Mrs. Biggin started a Red Cross Society among the students, and the members of this society see that their fellow-students get proper attention and food when unwell. The health of the students showed a marked improvement in the autumn term, but, unfortunately, though the term opened promisingly, "the feeling towards its close was one of disappointment and concern," owing to the spirit of unrest among the students and the formal way they go through their meetings for prayer and worship. Preaching in country places on Sunday afternoons by the students was not carried on at all vigorously, and almost ceased during

the latter part of the year. (L. M. S. Report.) [Since this was written, news has come of a glorious revival in the college as a result of Ting Li Mei's work. Scores of boys pledged themselves to work for the church. This is a Chinese student volunteer movement.]

SHANTUNG CHRISTIAN UNIVERSITY. Dr. P. D. Bergen, president. Faculty: 6 foreigners, 13 Chinese; about 295 students.

This university consists of three parts, viz., an Arts College of 200 students at Weihsien, a Theological Seminary and Normal School at Tsingchoufu of about 140 students, and a Medical College at Tsinanfu. The union was formed in 1904 by the American Presbyterian and the English Baptist Missions in Shantung. A grant of £4,000 has been made by the Arthington Fund for a Medical College at Tsinanfu. (See Chapter X, on "Medical Education.")

The college at Weihsien has prospered during the year. Two hundred and forty-five students have matriculated, the largest number in its history. The work done by the students and teachers is steadily increasing in efficiency. More than nine-tenths of the students are Christians. Every member of the senior class is a Christian, as in fact are all the students in the regular classes. The few non-Christians come to us as young men who have completed their Chinese education, and who are eager to acquire a knowledge of Western science. They come properly recommended to us by pastors and elders, as men of straight life and without bad habits. Several among them are not far from the kingdom.

A growing feature of our work is increasing inquiry as to terms of entrance to the college on the part of young men now attending government institutions. These schools, not usually being equipped with qualified teachers and almost destitute of discipline, have been disappointing in their results. We believe this is but a passing phase of these schools and that in the course of

a decade great improvement will be made. But in any case there need be no conflict or competition between their schools and ours. The supreme aim of our college is to educate thoroughly young men who as pastors or laymen will prove able and devoted leaders in the church; while in the government the education will be strictly secular, if not anti-Christian.

The church therefore should do all in its power to foster and develop this college, where an education is given which inspires respect on every hand, and which is permeated with Christianity from start to finish. Such a work carried on by the church bears a most vital relation to the evangelization of Shantung. It shows the governing classes that the church stands for education of the highest order, for loyalty to native land, and obedience to the powers that be. It shows that the church is developing young men who are useful, both to the church itself and to the common-wealth.

The English Baptist Mission reports that the year began with 180 students, of whom 51 were from the Baptist Mission. Thirteen won Marnham Scholarships to cover the cost of their food. It is expected that there will be 90 Baptist students in the coming year—a record number.

The spiritual life of the boys is healthy, though this year there has been no great wave of revival as in 1906. Every Sunday a dozen volunteers from the College Y. M. C. A. go into the villages preaching.

MANCHURIA MISSION COLLEGE at Moukden, a union of the Irish Presbyterian and the United Free Church of Scotland Missions.

Owing to the extraordinarily rapid development of evangelistic work, the Manchurian Missions did not develop their educational work as rapidly as missions in other parts of China. Accordingly the Mission Reports contain little reference to the Moukden College. There appear to be two foreign instructors.

In addition to these higher institutions, the following are worthy of mention, viz :—

M. E. M.	Intermediate School	Chihsi.
M. E. M.	,, ,,	Lanchow.
A. B. C. F. M.	Benevolence to All School	Paotingfu.
S. P. G.	Anglican School	Peking.
L. M. S.	Boarding School	Peking.
A. P. M.	Presbyterian Academy	Peking.
S. C. M.	Boarding School	Taimingfu.
M. E. M.	Anglo-Chinese School	Tientsin.
Y. M. C. A.	Pu-Tung Middle School	,,
E. M. M.	Intermediate School	Tongshan.
A. P. M.	Chefoo High School	Chefoo.
C. E. M.	St. Peter's College	Chefoo.
S. B. C.	Boys' High School	Hwanghsien.
A. P. M.	Boys' Academy	Ichowfu.
A. B. C. F. M.	P. Academy	Pangchuang.
S. B. C.	North China Baptist Institute School	Pingtu.
E. B. M.	Middle School	Putai.
A. P. M.	Clara L. Hamilton Academy School	Chinanfu.
A. P. M.	Point Breeze Academy School	Weihsien.
U. F. C.	High School	Liaoyang.
A. B. C. F. M.	Oberlin Memorial	Taikuhsien.
C. P. M.	High School	Weihuifu.

Mr. Ralph C. Wells writes concerning the educational work in Shantung :—

"I was very much impressed during a recent visit of a prominent educator from Shanghai with the different conditions which exist in the work as he depicted it in Central China and what we have in Shantung. The conditions and problems of our work were so different that we found comparison difficult. It seemed more as though we were working in two separate countries than in different parts of the same empire. The differences of which we were speaking could perhaps mostly be accounted for by the difference in the means of travel and communication and differences of occupation of our constituencies. The lack of canals ; the net work of roads and paths by which the people travel with carts, barrows and pack animals from one village to another ; the rotation of markets, which makes a constant circulation of

ideas in bringing together people from widely separated villages, and the large predominance of the farming class over the merchant class in our church membership in this province, seem to make a sufficiently divergent background to account for many differences in the work in the two places. Being also largely out of touch with the life at the ports, the demand for, and the use of, English is very small, so that our primary and secondary schools are entirely on a vernacular basis, and even in the college work English simply has the place of a study, and is not used as a means of instruction for other branches.

"Our Weihsien field has fifty-five country schools for boys, nine of which are entirely self-supporting, and of the remaining schools, three-fifths of the expense is paid by the local Christians. These schools have an enrollment of 760, and are all provided with Christian teachers, most of whom have had training at our Union Normal Department at Tsingchowfu. There are thirteen country schools for girls with an enrollment of 260. These schools are all taught by graduates of the Weihsien Girls' High School. These country schools form our educational foundation, on which are based our Weihsien Girls' High School and Point Breeze Academy, both of which are unfortunately too limited in capacity to accommodate the properly equipped applicants. The higher education for boys is carried on in the Union Colleges of Arts and Sciences, Theology, and Medicine of the Shantung Christian University."

The following figures are supplied for Manchuria :—

UNITED FREE CHURCH. May 26, 1910.

District.	*Schools.*	*Pupils.*
Hulan	1	4
Ch'aoyangchên	6	110
Kaiyüan	12	180
Yungling	3	60
Moukden	5	192
Liaoyang	20	382
Haicheng	1	24
	48	952

IRISH PRESBYTERIAN CHURCH.

District.	*Schools.*	*Pupils.*
Kuyüshu	3	30
Kirin	1	27
Kwanchengtzu	3	50
Fakumên	7	188
Moukden	3	77
Hsinminfu	12	240
Kwangning	1	30
Chinchow	1	30
Newchwang	3	34
	34	706

About 90 per cent. of these pupils belong to the primary grade and 10 per cent. to the middle grade. Over 15 per cent. are from non-Christian families.

The course of instruction varies slightly according to the district, but generally speaking the curriculum includes the following :—

Arithmetic, Geography, History, Writing, Hygiene, Singing, National Readers, Classics, Ethics, Drill, Scripture, Algebra, and Elementary Geometry.

Boarders pay for all their food and fuel, and in some schools a small fee is paid by all.

West China.

Since 1907 the missions in West China have made great progress in educational work. To describe the situation adequately, it is best to deal with each province separately, because while all three provinces have united under the West China Missions Advisory Board and in the Church Union movement they are, up to the present time, quite distinct in their educational work.

In Gwei Djow the only Mission working during these three years has been the China Inland Mission. Inasmuch as their policy is to direct their efforts almost exclusively to the preaching of the Word, no comprehensive scheme of school work has been developed. So far

as the writer can ascertain, nothing beyond Bible classes for workers and some day-schools for women and girls have been attempted. There is therefore great need in this province for work on a broader basis if workers can be secured.

In the province of Yunnan the China Inland Mission and the United Methodist Mission hold the field. The school work done is very similar to that done in Gwei Djow. At Djao Tong there is a Bible training school in which some of the rudiments of Western subjects are taught, but the missionaries in charge are too busy with the many demands on their time to do much in addition to the Bible teaching.

Among the Miao, elementary schools have been established since the great movement towards Christianity in that tribe beginning in 1907. The hope of the missionaries in that work is that from these lower grade schools the brighter boys will be drafted into a few central schools of higher grade and from these be sent on to a large central institute that Rev. S. Pollard expects to establish in the near future. This work so far has been remarkably successful. When the missionaries first went among the Miao they were about the most backward people in Yunnan, without even a written language in vogue. A phonetic alphabet has been invented and the children are coming to the schools in scores. It is reported that at the present time a very large percentage of the Miao boys and girls can read and write both Miao and Chinese with considerable facility.

Szchuan is *par excellence* the banner province for mission educational enterprise. The unique thing about it is that all the eight missions here are in unison both in aim and policy in this work. Some missions, it is true, are more enthusiastic than others in developing the educational department of missionary effort, but all have missionaries set apart specifically for educational work, and all are following the course agreed upon by the West China Christian Educational Union. Hence to

describe the schools and colleges of West China is simply to record the development and present status of the Educational Union.

The West China Christian Educational Union was inaugurated in October, 1906, when eight missionary bodies appointed delegates to a conference in Chengtu to formulate a scheme of union in mission school work. The aims of the Union, as set forth by that conference, were to promote the unification and centralization of primary educational institutions for boys and girls by means of a uniform course of study, similar text-books and common examinations, and to foster the development of a thoroughly efficient education in West China under Christian auspices, and to promote the organization of a Union Christian University and to futher its interests.

In the four years since 1906 this union educational work has made great strides. At first it was thought almost impossible for so many missionaries of such diverse previous training to agree upon any common policy, much less on a common course of study. Many looked upon the scheme as an interesting experiment, but predicted failure in a few years; others stood aloof preferring to go their own gait for a while longer, but at the present time all have become convinced of the value of union and have joined heartily in the enterprise.

Here are a few figures that show the growth in the number of schools registered and the great increase in the number of scholars that are being touched by this union educational movement:

JUNIOR PRIMARY GRADE.

	No. of Schools.	*Boys.*	*Girls.*	*Total Scholars.*
1907.	26	358	379	737
1908.	24	378	407	785
1909.	26	562	544	1,106
1910.	65	1,350	1,260	2,610

SENIOR PRIMARY GRADE.

	Schools.	*Boys.*	*Girls.*	*Total.*
1907.	11	187	26	213
1908.	12	143	109	252
1909.	17	217	84	307
1910.	19	312	132	444

MIDDLE SCHOOL GRADE.

1907.	5	120	...	120
1908.	8	182	13	195
1909.	8	203	8	211
1910.	6	217	16	233

Total number of students registered in three grades:

1907.	1,070
1908.	1,232
1909.	1,624
1910.	3,287

In the year 1909 there were 26 foreign teachers giving all or a major portion of their time to school work. The number of Chinese teachers in all were 93. The figures are about the same for foreign teachers in 1910, but a considerable increase has been made in Chinese teachers.

The Junior Primary course adopted by the Union covers a period of five years, during the first three of which the child is given a good grounding in Bible, Chinese classics, Chinese language and arithmetic. In the fourth and fifth years outlines of Chinese history, elementary hygiene and drawing are added; the latter two being optional subjects.

The Senior Primary course consists of four years following immediately after the Junior Primary work. The subjects taken are the same as the Junior Primary fourth and fifth years with the addition of natural science as a compulsory subject and English as an optional one. Algebra is also made optional in the fourth year. Singing and physical exercise are supposed to be taught throughout both grades, but examinations are not prepared in these two subjects by the Union.

At the end of the Senior Primary course the student has obtained a fair knowledge of the life and teachings of Jesus as recorded in the four Gospels and of the lives of the apostles as recorded in Acts; also has become familiar with all the outstanding characters in the Old Testament.

In Chinese classics he has covered the Four Books, together with the Book of Poetry and the Book of History. In Chinese language he has read both the Elementary and Advanced Chinese National Readers and acquired the ability to write all ordinary characters, to compose letters in simple style and to write composition in both classical and Mandarin style. In Chinese history the student is supposed to become familiar with the important events of his nation's history from the earliest times to the present and the bearing of these events upon the national life.

The subject of arithmetic is finished in the Senior Primary grade.

In geography a close study of China and a general knowledge of world geography, including important commercial routes, is required.

In natural science the rudiments of physiology, zoology, botany, geology, astronomy, physics, and chemistry are taken up in as practical a way as possible.

The English taught is the reading, proper enunciation and translation of simple sentences, and the rendering of simple Chinese into English.

The Middle School covers five years following after the Senior Primary; its subjects being the same, but the grade of work much more advanced. Foreign history is taken up in this grade, and in geography a thorough acquaintance with the principles of physical geography is required. In English an attempt is made to give the student a fair speaking knowledge of the language. In science a large option is offered. Physiology and any two of the following are required for graduation: Botany, zoology, chemistry, physics, geology, astronomy, and

nature study. These sciences are to be taught from the experimental standpoint as much as possible; the object being to develop the spirit of research in the students themselves.

Examinations are prepared yearly by teachers designated to that work by the executive of the Union. Each year there are six sets of papers prepared; in the Junior Primary a preliminary covering the first three years and a final covering the last two years; in the Senior Primary a preliminary covering the first two years and a final covering the last two years; in the Middle School a preliminary covering the first three years and a final covering the last two years.

The standard arrived at on graduation from the Middle School is about equal to the matriculation into the American or English universities. In all three grades the course is approximately the same as that authorized by the Chinese Imperial authorities for the government schools.

To come to higher grade schools at the present time in the province of Szechuen there are four well established institutions of Middle School grade. They are as follows: The Munroe Academy at Suifu, under the American Baptist Foreign Missionary Society; the Chungking High School at Chungking, under the Methodist Missionary Society of the United States; the Friends' Chungking Middle School, under the Friends' Foreign Missionary Association, and the West China Union Middle School at Chengtu, in which the three above missions and the Canadian Methodist Mission have joined. The first three of these have been in operation for a number of years and have made good progress since 1907. All have now lined up with the Educational Union movement. The Chengtu Union Middle School is still in its infancy, as it was just opened in the spring of 1909. At that time it was an amalgamation of three previously established Middle Schools, viz., the M. E. M., the F. F. M. A., and the C. M. M.

Middle Schools in Chengtu, each bringing its scholars and its school furnishings and apparatus and pooling them in the union. In the beginning of 1910 the Baptist Mission joined in with a few students. The teaching buildings are union property, the cost of which is shared equally by the four missions. Each mission has its separate dormitory on its own property, so that the students are thus brought in close contact with some one or two of the teachers. All the running expenses, including the salaries of Chinese teachers, are met out of the union fund. This fund is almost entirely supplied from students' fees. So far this experiment in organic union has proved entirely satisfactory to all concerned.

In addition to these four schools there are three girls' schools that do work of middle school grade. They are the Friends' girls' school at Tongchuan and the girls' schools under the American Methodist and Canadian Methodist Missions in Chengtu. Although these schools are at the present time registered in the Union as Middle Schools they are not yet equipped to do full middle school work. The bulk of their work at the present time is of senior primary grade, though they hope more and more to develop a middle school course suitable for girls.

Speaking generally in regard to the three grades of schools above mentioned, the policy of the missions in West China is to establish a Junior Primary school in every out-station under the charge of a Christian teacher who can teach not only the old Chinese books but also give the boys and girls instruction in elementary arithmetic, geography, and hygiene, and lead the children to a knowledge of simple Christian facts. No mission is able as yet to carry out this program in full owing to the lack of properly equipped teachers, but this lack is being gradually met and with the development of the normal department of the Chengtu Union Middle School, which made a beginning this year, it is hoped that in a very few years teachers with the required training will be forthcoming.

In all the larger centres it is further planned to open Senior Primary boarding and day-schools combined. This is a more difficult proposition, as large school buildings and premises must be provided, specially trained teachers—both foreign and native—be secured and a liberal supply of funds obtained to carry on the work. In spite of the difficulties a good number of such schools have already been established, as will be seen by the above statistics. In each of these schools there is a foreigner and two or more natives teaching. The Union Normal School will again be a great boon to these schools.

As to middle schools, there is no thought at the present time of increasing their number extensively, as they will be boarding-schools. Being such it is much cheaper and more effective to run a few on a large scale than to attempt many on a small scale.

The crown of all this union educational enterprise is the West China Union University. From its very inception, the Union has had the establishment of a Christian university in view. In the year 1907 the American Baptist Foreign Missionary Society, the Friends' Foreign Mission Association, the Missionary Society of the Methodist Church of Canada, and the Board of Foreign Missions of the Methodist Episcopal Church, U. S. A., formally agreed to the purchase of a union site for a university and promised to set apart one or more men to engage in teaching as soon as the university should be opened. In the spring of 1908 an eligible site was purchased, situate outside the south gate of Chengtu. The whole property, including recent additions, come to an area of a little over 61 English acres. This property is now divided into five sections: a central plot of about ten acres, held in common for the erection of union teaching buildings; and four other plots of ten or more acres each, one assigned to each of the four missions to be used for dormitories, residences, theological schools, or other buildings that each mission may require.

As soon as the land was purchased measures were at once taken to prepare the grounds for school purposes and the erection of the needed buildings. Five temporary residences for foreigners, together with dormitories and temporary teaching buildings for the Union Middle School, were hurriedly built. It was agreed that the middle school should temporarily occupy the university site until such time as the university should be in working order. During the fall of 1909 temporary teaching buildings for the university were also built, and two permanent residences for foreigners completed. Four other residences are in course of construction and will be completed this year. The permanent teaching buildings will be commenced as soon as a unified plan can be decided upon.

Much time has been spent in preparing a constitution of the university that will safeguard all interests concerned and yet leave the university free to develop as time goes on. A meeting of representatives of the four Boards concerned, held in New York, agreed upon a statement of policy and recommended to the various mission boards a draft constitution. This has since been thoroughly gone into by men on the field and sent for final ratification to the home authorities. It contains among others the following important clauses:

Aim.—The object of the University shall be the advancement of the kingdom of God by means of higher education in West China:

(a) By providing such facilities for the education of those connected with the various missions in West China as shall enable them to take their place among the educated classes of the day.

(b) By affording means for the higher education of Chinese youth of all classes.

Colleges.—Each body founding a college must provide for the accommodation of its teachers and students and such other Chinese teachers as may be allotted to it by the Senate.

The management of the individual colleges shall be independent of the control of the Senate so long as their rules are not contrary to the provisions of this Constitution.

Each college shall be required to set apart one or more men to give the greater part of their time to university teaching, under the assignment of the Senate, and in such manner as it may direct.

Each college may make such provision for the religious training and teaching of theology as may be required by its Board. Colleges may make arrangements among themselves for the attendance of the students at any theological instruction which may be desired.

Control.—Control of the University, in matters of policy and general administration, shall be vested in a Joint Commission, constituted in the home lands, consisting of members elected by the Boards of each participating body; such representatives to hold office until their successors are appointed.

The Joint Commission shall have power to coöpt a number equal to one-fourth of the total membership elected by the participating bodies.

It shall hold, on behalf of the University, all deeds of trust, endowments, and other property of the University not otherwise provided for.

In all ordinary affairs, decisions of the Senate may be put into effect immediately after being arrived at.

Senate.—The Senate of the University shall be composed as follows:—

1. Two representatives appointed directly by each body participating in the Union.
2. All members of the staff of the University approved by the Joint Commission.
3. Four representatives elected by ballot by convocation from a list approved by the Senate.

The Senate shall arrange for the conducting of a weekly service for all the students of the University.

No one body shall have a voting power on the Senate equal to half the total membership. In the event of any body having a representation equal to, or larger than, that of all other bodies combined, it shall, in order to conform to the above rules, decide which of its representatives shall be entitled to vote and shall communicate their names in writing to the secretary.

Faculty.—The Faculty of the University shall be composed of:

1. Teachers set apart by the participating bodies and assigned by the Senate.
2. Teachers appointed directly by the Joint Commission.
3. Teachers directly employed by the Senate.

Financial.—The funds of the University shall be drawn from the following sources:—

1. Contributions from the colleges.
2. Fees for matriculation, examinations, and graduation.
3. Contributions for special objects from the Bodies participating in the Union.
4. Special donations, subscriptions, and endowments.
5. Any interest that may be derived from the above.

Tentative curricula have been prepared in the four courses of general arts, history and political economy, science, and pedagogy, each extending over four years. The first year in each course is the same, being that of the general arts course. After that the student is allowed to specialize.

University work has been commenced this year with a class of thirteen students and a staff of four foreign and two Chinese instructors. All the subjects, with the exception of English, are taught exclusively in Chinese. The policy of the university is to continue this method of teaching, as it tends less to denationalize the student than the method of giving him his education through the medium of a foreign language.

During the year 1911, in all probability, a beginning will be made in the establishment of a Medical Department in the University. In addition to this it has been the hope of the founders from the first that graduate and technical courses be introduced as soon as provision can be made for the carrying on of such work. It is felt that there is great need for such courses in the West, but under the present circumstances the Arts and Medical Departments have a prior claim.

Negotiations have been carried on, and the hope is at present bright that we may induce some Western University or some other body interested in higher education in China to participate in this enterprise. A great sphere of influence is open to such bodies if up-to-date teaching equipment and the right stamp of teachers are provided. Should these negotiations materialize, the work will at once be put on a very broad basis.

The prospects for the future of the university are bright indeed. In the first place the missions of West

China have gone about in a practical way to create a constituency from which the institution will constantly draw. By the uniting of all the Christian primary and secondary schools of the province into the West China Christian Educational Union, with kindergartens at the base and the university at the apex of the pyramid, there will be a steady stream of students coming up from our Christian homes right through the graded union courses to the university. At the present time the constituency is by no means confined to these Christian schools. The university already has such a good name that many outsiders are seeking entrance. The only thing deterring them is their inability to measure up to the standard required. If the hopes of the promoters of the university are realised, and the teaching equipment and staff perfected to the degree planned, there is no fear but that the practical Chinese youth of these western provinces will flock to us by the scores.

The need of having such an institution as is planned is quite evident. There is no doubt that in the course of time the government university here will be brought to a much higher standard of efficiency that it has at the present time attained. It will likely be the case then that the outside students who come to us will not be so numerous. Should that prove so, the fact remains that one university, though backed by the government, will not be sufficient to cater to the needs of 60,000,000 people. There is the further fact that the Church of Christ in China is bound to extend and increase just as it has done in every other land, so that the students coming from our Christian homes will soon tax our capacity. There is a good deal also to be said for a private institution of higher learning under Christian auspices, yet free from narrow sectarianism as this university will necessarily be, certainly until such time as Chinese education may be placed on a Christian basis. Even then such an institution as this would have intrinsic value because of the spirit of breadth and sincerity that will always pervade its work.

The founders have expressed the definite hope that the university may develop along the following lines:

Steady advance to higher grade and wider scope of work, keeping in mind always constant adaptation to the real needs of China.

Increasing support from, and government by, Chinese.

Its ultimately becoming in every sense a Chinese institution at such time as it shall be possible to leave it in the hands of Chinese, with the assurance that the ideals of the founders will be carried out no less faithfully than if the management were to remain in the hands of the missionaries themselves.

The ultimate recognition by the Chinese authorities of the degrees of the university. It is also hoped that when the work done reaches the proper standard the degrees may be recognized by some Western Universities. Neither of these hopes are being built upon, but the policy is to develop such an effective institution that its work will be on a par with that carried on in Western Universities and the advantages of an education under its ægis become evident to all men.

E. J. CARSON.

In South China.

In the small compass allotted to this section of the chapter it will be only possible to little more than glance at some of the many higher institutions, and call attention to the still more numerous primary schools which have been established along the southern coast of this mighty empire.

But even such a brief survey cannot prove otherwise than inspiring, for these institutions can be nothing less than mighty agencies for righteousness and good citizenship.

From the kindergarten to the university is a long way, but all along that pathway shines forth the light "that lighteth every man"—sanctuaries in very truth

where young men and maidens, youth and women of China, are taught that only an education which builds for eternity is worth possessing.

If in this chapter some sections of this southern tier are not very fully represented, and the chief object of this chapter, viz., noting the advancement made since 1907, not strictly followed, it must be put down to the fact that no reports have been sent in response (in some instances to repeated requests).

CHEKIANG PROVINCE.

Our field of review begins at Wenchow in the Chekiang province.

United Methodist College (U. M. F. C. M.). Theo. W. Chapman, principal. This institution was begun by Rev. W. E. Soothill, now principal of Shansi University. The present college building cost over $20,000. It has some 200 students and is making steady and satisfactory progress. It has been lately hard hit by the loss of some of its best Chinese professors, who went elsewhere for much higher salaries.

FUKIEN PROVINCE.

Foochow.

Naturally Foochow is the chief educational centre of the province. In 1909 there were nearly 800 Mission schools of all grades with 17,500 students in this section, i.e., Northern Fukien.

Foochow College.—Rev. L. P. Peet, M.A., president. (A. B. C. F. M.). 8 foreign and 15 native teachers. Four departments with the following number in each: Preparatory, 223; College, 30; Theological, 12; Medical, 6. Total, 261. This institution has been long established, as it started in 1853. Since 1907 it has become self-supporting, i.e., in so far as running expenses are concerned. An endowment of $35,000 gold has been

secured. A seven years' course in mandarin has been added. All students are required to take their science and mathematics in this language. The standard has been raised considerably during the past three years.

The college is incorporated under the laws of Massachusetts, U. S. A., and grants degrees. The most cordial relations exist between the college and officials, as was evidenced by their presence at the last commencement. The graduates of this institution are taking prominent places in church work.

Hok-ling Anglo-Chinese College. Rev. J. Gowdy, D.D., president (M. E. M.).

This institution takes high rank among schools of this grade. On the teaching staff are 14 foreigners and 4 Chinese. There are two departments—preparatory and college. 324 students. Founded in 1881 it has maintained a steady progress. Its aim is to fit men for commercial life, or for work of the Christian church in China. The past few years has been marked by an increasing number in the latter class. In the college department a year of mathematics has been added, viz., calculus and analytical geometry. A new course in civil engineering has been introduced, covering five years. The entrance requirements have been considerably raised.

Normal Schools.—This work is still in its infancy. The only one we are aware of is the Foochow Normal Training School (M. E. M.), G. S. Miner, principal; A. W. Billing, assistant principal. Fifteen students. There are other schools that maintain normal classes along with other work, but this, we understand, is the only distinctively normal school in the province under missionary auspices.

Boys' Academies and Boarding-schools.—There are numerous boarding-schools for boys in the Foochow district, where boys can gain a first class secondary education. They are located in Foochow, Kucheng, Shaowu, Funingfu, Mingchiang, Hinghua, Ienping,

and other places, such as the C. M. S. High School, Junior Boys' Boarding-school at Foochow, Anglo-Chinese High School at Hinghua (M. E. M.), Schell-Cooper Boarding-school at Kucheng (M. E. M.), the Inghok Boarding-school at Inghok (A. B. C. F. M.), Dublin University School at Funingfu (C. M. S.).

Elementary.—In the districts under the care of the three Missions namely: American Board, Church Missionary Society and the Methodist Episcopal Mission, there are 700 schools with something like 14,500 pupils.

Kindergartens.—There are three kindergartens with 204 pupils.

Amoy.—The educational work in Amoy during the past three years has been one of development in the three grades to which it is confined, viz., kindergarten, elementary, and middle, a grade corresponding to a high school in America.

Anglo-Chinese College.—Prof. H. F. Rankin, principal.

This institution is under the joint management of the E. P. M. and L. M. S. There are 6 foreign and 9 native teachers. 175 students.

Improvement has been marked by the attendance being more steady and more regular. Greater interest is manifested in Chinese subjects, while the students have reached the wise conclusion that English is not to be acquired in a year or two.

It has been possible to do more advanced work, as the students have come better prepared and are willing to remain longer. Pupils are learning better to reason out things for themselves and are getting a wider outlook. The school provides a Christian education along Western lines to sons of the upper and middle classes (fees from £8 or £9). It prepares for, rather than provides, a college course. The college is changing from a day-school with a few boarders into a boarding-

school with a few day pupils, a result of the establishment of fairly good government primary schools. Students come from Rangoon, Saigon, Manila, and Formosa, as well as from the province. The Y. M. C. A. has over 40 members.

Amoy Union Middle School.—Rev. P. W. Pitcher, M.A., principal.

This union institution is under the management of the three Missions—A. B. M., E. P. M., and L. M. S. The union was consummated in 1907, and has been most successful. On the teaching staff there are 2 foreigners and 5 native teachers. 60 pupils. Three other foreigners each teach an hour a day. The aim is to develop character and to lay the foundations of a broad and useful education; the chief cornerstone being Christianity. The medium of instruction is the vernacular, English being taught as a subject. The effort in recent years has been made to increase the school's efficiency, with some success. The standard has been raised and the curriculum, with some exceptions, made to conform more and more to government schedules. A keener interest in study is noticeable.

There are two other middle schools in this district working along similar lines, viz., Choanchiu Middle School, Rev. A. S. M. Anderson, principal; about 30 students; the Hweian Middle School, Miss A. M. Horne, principal.

Elementary (Day) Schools.—There are about 100 schools with 2,500 pupils. Within the past three years greater attention has been given to providing uniform curricula in primary and grammar grades and in bringing them in conformity with government schedules. This has been partly successful. While most of these schools are for day pupils only, yet in important centres like Choanchiu, Tongan, Siokhe, Chiangchiu and Changpu boarding accommodations have been provided for the grammar grade (高等).

KWANGTUNG PROVINCE.

To give anything like a real conception of the present status of mission schools in such a large province, more data than is at hand would be required. This data we have not been able to obtain.

Swatow.

The educational work as carried on by the two Missions, viz., English Presbyterians and American Baptists in this section of the province, embraces kindergarten, elementary, and middle schools. "To keep pace with the educational system, our schools have had to introduce Western subjects."

Anglo-Chinese College.—Rev. H. F. Wallace, principal (E. P. M.).

The teaching staff is composed of 1 foreigner and 6 Chinese. 62 students. This institution is just at the beginning of its career, and promises to furnish a Christian education along Western lines for those who are seeking this kind of a course of study.

The Swatow Presbytery has started a normal school scheme.

Middle Schools.—English Presbyterian Middle School. Mr. Wm. Paton, principal.

Teaching staff is 2 foreign and 3 native teachers. Two other foreigners teach together three hours a week. During the past few years the standard has been raised, which has had the effect of reducing numbers somewhat, but of improving quality and greatly increasing the efficiency of the school. Out of many applicants from the elementary schools only six were accepted at the beginning of this year. Fees also have been increased. Great interest is being shown in original study of botany and geology. Keen interest is manifested in athletics, e.g., baseball and football. 25 per cent. of the graduates

enter the Theological College or pursue advanced studies. 73 per cent. become Christians.

At Wukingfu and Swabue this Mission has similar institutions.

Boarding-schools for Boys.—There are a number of boarding-schools in this district, viz., Boys' Intermediate Boarding-school, Rev. Wm. Ashmore, D.D., principal (A. B. M. U.), at Swatow; also at Chaochowfu, Hokhooha, Phyangtong.

Elementary (Day) Schools.—Work in the elementary schools, in some quarters at least, has been very encouraging. One Mission reports that fees have been increased year by year while the curriculum has been revised and improved. The native Christians have shown the keenest interest by donating as much as a thousand dollars for buildings in different places. Certainly no better evidence is required to express the eagerness of the parents for the advancement of their children, at any rate in this grade. At the same time the fear is expressed that the parents will not allow their children to leave home to pursue higher courses of study. In some regions our primary schools have a hard fight against the competition of government schools.

Canton.

Canton Christian College.—C. K. Edmunds, Ph.D., president.

On the faculty there are 14 foreign and 12 Chinese teachers. 178 students. Three departments: Intermediate, 40; Academic, 130; College, 8. Chartered under the University of New York, U. S. A., and governed by a Board of Trustees located in New York. The institution plans to give a thorough education along Christian lines and in accordance with Western methods. It is pressing forward in equipment and efficiency. It already owns forty acres of land, and its assets amount

to $130,000 gold, of which $40,000 is invested in American securities. The sum has been received from America.

Tuition in the elementary school, $105; in the preparatory, $70, and in the college, $50. Total expenses, including books and fees, is from $204.50 to $240 per year. There is a College Y. M. C. A.

Shaluet College.—Presbyterian Church of New Zealand. 4 Chinese teachers, 14 boys boarding and 35 day pupils; 20 study English.

Normal and Middle School.—Basel Mission, Kuchuk, 80 pupils. Each school has 38 hours of work per week. German is only taught in the middle school.

South China Baptist Academy.—For a score of years this school has stood as the high grade in the Baptist educational system. The aim is to constantly improve its curriculum and to raise its standard. It is supported and controlled entirely by the native Christians. There are three departments: primary, 18 pupils; grammar, 44 pupils; high school, 55 pupils. These grades correspond very closely with the government school of similar grade.

In Canton other schools of this grade have been opened by American Presbyterians, London Mission, and the Church Mission. Outside of Canton such schools will be found at Kuchuk, Lienchow, Kachek, Lilong, Tunkun, Moilim, Nyenhalgli, Shiuchom, etc.

Elementary Schools.—These schools have been planted widely over the district, but from a report of this work made at the Canton Educational Association meeting recently held it will be seen that the same conditions prevail in regard to these schools in the Kwangtung province that exists in Fukien, i.e., want of system—poorly supported and poorly taught schools. What is needed in all such schools, both in Fukien and Kwangtung, is a uniform system—properly graded, better

equipped teachers, better financial support, and better buildings. The weakest link in our whole educational system, as conducted and controlled by missions, is the elementary (day) school. And until we have laid deep and well this chief cornerstone in the foundations, our educational system will be about as stable as a pyramid turned upside down.

CANTON EDUCATIONAL ASSOCIATION (*China Mail*).

On December 18th, 1909, this Association was formed with excellent prospects. The need for a general reform in the schools, and the unification of these schools in some way, concerns more than the missionaries and the Christian Chinese. The schools are before the Chinese public as European and American institutions as well as examples of what Christianity is expected to do for a people. Their standards should not approach Chinese ideals as though the West approved and followed these, but should reflect credit upon the nations represented by them and certain to be thus represented for a long time to come. These schools are undoubtedly accomplishing a great deal of good in spite of their poor financial support, but in the face of the needs of the Chinese Christians and non-Christians who apply in vain for admission to so many of them, the opportunities of the times are not by any means taken advantage of. For these two provinces, outside of Hongkong, there are not more than two good high schools for boys, nor more than one for girls, and no system of primary schools; and the schools that exist are recognized as almost uniformly poorly supported and poorly taught. The immediate need is not for large institutions of higher learning except as a means of getting ready teachers for the lower schools, but it is for a model and extensive system of elementary schools and high schools. The present condition presents not only few schools of any character and fewer far of anything like excellence of

work, but also the great divergence of type and method and standard that long establishment without coöperation has caused. The formation of this association with full machinery for conducting four meetings a year, the collecting of statistics, the holding of institutes and examinations, and taking the initial steps towards making a normal school possible, ought to bring about some advance if the support necessary is forthcoming. The president for this year is Dr. E. Z. Simmons, Baptist Mission, Canton, and the secretary and treasurer is H. B. Graybill, of the Canton Christian College.

P. W. PITCHER.

Central and East Central China.

I have been asked to give some account of the educational work carried on by Protestant missions in Central China; the term being intended to include not only the central provinces of Honan, Hunan, Hupeh, Anhwei, and Kiangsi, but also the eastern province of Kiangsu and the northern section of Chekiang. The last two provinces are so closely allied in dialect and in mission organization that a grouping along educational lines requires that they be considered together. The four central provinces and the northern part of Kiangsu belong to the Kuanhua or Mandarin-speaking section of China, and their population, according to the Statemen's Year Book, is 142,969,597. The population of the provinces of Kiangsu and Chekiang, excluding the million in the Wenchow district, is placed at 24,560,927. Another authority adds 10,000,000 to this.

The dialects of Chekiang and Southern Kiangsu are known as the "Wu dialects," and philologists seem to agree that this family of dialects is nearest to that "Old Chinese," which was spoken by the writers of the Chinese classics. The number speaking the Wu dialects is estimated by Von Möllendorff at 44,000,000. This

group is so nearly allied to the Kuanhua that scholars and the more intelligent business men of Kiangsu and Chekiang find little difficulty, after a few weeks' practice, in understanding good speakers of Kuanhua, and they easily acquire some degree of efficiency in speaking it themselves. This similarity of dialects makes it comparatively easy to unite in educational schemes, and it has been found quite practical to establish union institutions at such a centre as Nanking, with a good prospect of drawing large numbers of students from the neighbouring district of the Wu dialects.

In this east central district are to be found a large proportion of the mission educational institutions of China, and we may begin by giving a brief notice of the four institutions which are known as

UNIVERSITIES.

This name may be, to some extent, "prophetic," but it has been applied to these institutions because they are planning for regular university work, and already embrace, in addition to the college of arts, departments of theology and medicine. Although these departments are very small at present, they are growing in efficiency and extensiveness from year to year. We give below a few facts concerning these universities:

Name.	*Location.*	*Founded.*	*Students.*	*In College Classes.*
University of Nanking	Nanking	1888	420	35
St. John's University	Shanghai	1879	332	119
Boone University	Wuchang	1871	302	45
Soochow University	Soochow	1901	162	25
			1,216	224

Three of the universities are denominational. St. John's University and Boone University are connected with the American Episcopal Mission, and Soochow University is connected with the Mission of the Southern

Methodist Episcopal Church. The largest—that of Nanking—is a union institution under the joint control of the American Methodist Episcopal, American Presbyterian, and Foreign Christian (Disciples) Missions. This union was effected within the past year, and as a union university its work has very encouraging prospects.

All of these universities make a specialty of English, and most of their advanced work is conducted through the medium of the English language. In this, St. John's takes the leading position. Many of its graduates are filling important positions where a knowledge of English is required, and many have gone to America for further instruction.

These universities are all decidedly Christian in their aims, and religious instruction forms an important part of the regular course.

COLLEGES.

Next to the universities we shall attempt a brief account of the mission colleges of Central China. These colleges are, in some instances, not up to the standard of full-fledged colleges of arts, and all have a larger number in their preparatory classes than in their college departments. In some cases it would perhaps be more correct to classify them as "junior colleges" or high schools; yet they are all doing genuine educational work, and are so far above the average government school in general efficiency, and especially in discipline, that it is not unfair to class them as colleges. In the list below we give only those which have a hundred or more students:

Name.	*Location.*	*Founded.*	*Students.*
William Nast College	Kiukiang	1883	244
Hangchow College	Hangchow	1844	145
Anglo-Chinese College	Shanghai	1882	180
Trinity College	Ningpo	1876	103
English Methodist College	,,	1906	106
			778

In the above list we have not mentioned the Methodist College at Wenchow, as that has been grouped with the southern section.

COLLEGES, HIGH SCHOOLS, ACADEMIES, AND MIDDLE SCHOOLS WITH LESS THAN 100 AND MORE THAN 40 STUDENTS.

In this class we give the names of some which might properly be included in the class above, but which are debarred from that list because of their lack of the full quota of 100 students.

	Location.	*Founded.*	*Students.*
ANHWEI.			
St. Paul's High School	Anking	...	50
St. James' School	Wuhu	...	50
CHEKIANG.			
Wayland Academy	Hangchow	1899	95
Huchow District School	Huchow	...	76
Kashing High School	Kashing	1899	63
C. M. S. Anglo-Chinese School	Shaohing	...	50
HONAN.			
Norman McPhee Boys' School	Changtehfu	...	75
HUNAN.			
The Yale College in China	Changsha	1906	46
Lakeside School	Yochow	...	72
Djin Lan School (Finnish M. S.)	Tsingshih	...	67
HUPEH.			
American Church School	Ichang	...	108
Church of Scotland Training Institution	,,	...	44
Griffith John College	Hankow	...	86
Boone Preparatory School	Wuchang	...	82
Wuchang High School	,,	...	130
Norwegian Lutheran Boarding School	Laohokow	...	40
Siangyangfu Academy	Siangyangfu	...	42

KIANGSU.	*Location.*	*Founded.*	*Students.*
Medhurst College	Shanghai	...	75
Grace High School	,,	...	51
Lowrie High School	,,	1860	80
C. M. S. Anglo-Chinese School	,,	1862	94
Y. M. C. A. College Class	,,	Day classes	210
		Evening classes	245
Jules Farrier Sanford Memorial	Hsuchowfu	...	80
Kiangyin Boys' High School	Kiangyin	...	42
McLain Training School	Sunkiang	...	64
Shanghai Baptist College	Shanghai	...	40
Shanghai Baptist Academy	,,	1896	47
Grace Church School	Soochow	...	50
St. Andrew's School	Wusih	...	45
			2,299

ORGANIZATION AND COÖPERATION.

There has been a great advance in the line of organization of the educational work of various missions during the last decade, and also in the coöperation of different missions.

The Southern Methodists have their university at Soochow, and the work of other stations is expected to prepare young men for the Soochow University. There are preparatory schools at Shanghai, Sungkiang, and Huchow.

The Wesleyan Mission, the American Baptists, and the American Episcopalians unite in a Normal School at Wuchang.

A Medical School at Wuchang is supported by the London Mission, the Wesleyans and the American Baptists.

Most of the missions in Hunan have agreed to support the Yale College School at Changsha as the union college for Hunan, and to regard their own schools as preparatory to the Yale institution.

The Church of England has a number of schools leading up to Trinity College at Ningpo.

The American Episcopalians have high schools at Soochow, Shanghai, and Wusih, preparing students for St. John's University.

The Northern and Southern Baptists have a union College at Shanghai, with preparatory schools at Shanghai, Huchow, Ningpo, Hangchow, Soochow, etc.

The American Presbyterians, North and South, have a union college at Hangchow with preparatory schools at Hangchow, Kashing, Shanghai, Chinkiang, etc., and they have also agreed to unite their girls' schools at Hangchow.

The Methodists, the Presbyterians, U. S. A., and the Disciples have united in a university at Nanking.

Last but not least, comes the Mission Medical College at Nanking, which is to be supported by a number of missions acting together, according to a plan which has been recently formulated.

It will thus be seen that among those who are in charge of schools for young men there is a strong and growing sentiment in favor of a closer union in Christian educational work, and it becomes increasingly evident that only by a more hearty and far-reaching coöperation can our educational institutions meet the demands of the times and carry out successfully and economically the work which has been so well begun. Denominationalism and personal ambition, it is hoped, will yield more and more to that spirit of unity and self-sacrifice which is needed in all branches of our mission work, and denominationalism has perhaps less reason for existence in medical and educational work than in some other departments of Christian service.

There are quite a number of small boarding-schools in the seven provinces of Central and East Central China which have not yet become large enough to be classed in the lists already given. They are doing a grand work with a very small equipment of teachers and funds and housed in inadequate buildings. They are overshadowed by government schools with fine

buildings and high salaried instructors, but they are giving more thorough instruction, have better discipline, and are safer places for young men than are the schools which do not have the advantage of Christian preceptors.

We have a list of 45 of these schools with a total attendance of 1,224. No doubt a full report would give a larger number.

DAY-SCHOOLS.

Before closing we would also like to mention the large number of day-schools where Chinese youth receive instruction in Chinese books, arithmetic, geography, and Christian literature, and where Christian men and women work faithfully to teach them the way of life and duty. Many thousands have learned in these day-schools, among other things, a Christian vocabulary, which will do much to open their minds and to enable them to understand those important truths which the untaught non-Christian can not comprehend when he first hears them. In nearly every mission station one or more of these day-schools may be found, and they are doing a great work of enlightenment in China.

We have not been able to obtain complete and reliable statistics, but we estimate the number of day-schools in the seven provinces of Central and East Central China at over 500 and the number in attendance at more than 12,000 pupils, of whom probably some 9,000 are boys.

SUMMARY.

If to the total number in universities, colleges, high-schools, and boarding-schools (5,517) we add the 9,000 boys in the day-schools, we have a total of 14,517 boys and young men who receive daily instruction under Christian influences and by Christian teachers, and

this does not include medical students, theological students, and pupils in orphanages and asylums, which would bring the number up to more than 15,000.

The establishment of government schools and of private schools by Chinese non-Christians accentuates the necessity of more thorough work by Christian schools. The non-Christian schools are often so lacking in all the qualifications of a first class educational institution that some of their supporters send their own sons to Christian schools, realizing that they will there receive better instruction and be surrounded by better moral influences. The non-Christian schools have meddled too much in politics for their own good, and in some cases have been hot beds of revolution.

There is not quite so much of a furor as there was a few years ago for big buildings with stacks of apparatus of which neither pupils or teachers are prepared to make an intelligent use, nor are the schools of to-day as reckless in paying high salaries to teachers, many of whom are lacking in the qualifications which are needed for successful pedagogical work.

It will be many years before the government schools can compete with the mission schools in real efficiency, and they must, for some time to come, look to Christian schools for their best teachers; for it takes more than fine buildings to make a good school, and high salaries alone do not secure the best instructors. It is hard to get reliable information regarding the non-Christian schools of China. Conscious of their inferiority, they do not, as a rule, extend a cordial welcome to visitors, and do not encourage the friendly enquiries of those who wish them well. The insubordination of pupils and the lack of courage and firmness on the part of instructors who are not given the authority necessary to maintain discipline, and who would not dare to use it impartially if they had the authority, makes the work of many of these non-Christian schools very unsatisfactory, while

the fact that in many cases the real head of the school is a man who has had no experience and little knowledge of modern school methods, but occupies his position because of his political importance, is one of the most discouraging features of the new educational movement in China.

China was never more ripe than now for a vigorous prosecution of the work of Christian educational missions. A grand opportunity is presented to the Christian church to influence the young people of China by giving to them daily instruction in well-equipped and well-taught educational institutions.

J. A. SILSBY.

CHAPTER VI.

EVANGELISTIC WORK.

(Extracts from Reports of Boards.)

The American Baptist Missionary Union.

THE Home Board began the year with an accumulated debt of $158,694.55, but by means of a coöperative agreement with the Northern Baptist Convention and a Budget Apportionment Plan, together with unusually large receipts from legacies, namely, $208,371.63, it was found that at the end of the year the debt had been wiped out and provision made for all current expenses of the year. The actual increase in gifts by the churches, Young People's Societies, Sunday Schools, and individuals was $96,660.07.

Closer and more helpful relations between the several fields in the Far East were sought by the appointment of the Rev. John L. Dearing, D.D., as general missionary in the Far East.

Missions in China.—Churches, 156; members, 5,522; added by baptism, 481. Three distinctive forms of Christian effort are now recognized as of outstanding importance—the training of preachers, the training of teachers, and the training of physicians.

The death of Dr. Wm. Ashmore will be deeply mourned throughout the South China Mission.

Suggestion of union with the Southern Baptists in theological work in the Hakka field and a possible union with the mission of the English Presbyterians at Chaochowfu in medical work were prominent among topics of discussion.

In Central China the completion of the girls' school building, the plan for union with the London Mission

in a school for boys and union with the London and Wesleyan Missions in the work of a medical school are cheering signs of advance.

Dr. T. S. Barbour, the foreign secretary, visited the field this year.

South China.—Churches, 120; members, 3,194; added by baptism, 207. As in the preceding year, much care has been given to guidance of the movement among the native churches toward self-direction. In the Swatow field a council was held in December, at which the independence of the church at Khekkoi was recognized. This is the second church in this field—the other being the church at Autheh on Namoa Island—to assume full responsibility for self-support and self-government under the leadership of the pastor. In other churches there is a similar spirit of self-reliance and aggressiveness without indication of desire for formal independence.....

The several native associations are becoming more efficiently organized and are taking vigorous measures to carry forward the work of evangelization. Association meetings at Swatow, Ungkung, and Hopo are reported as being unusually interesting and profitable. The native missionary society of Kityang has assumed entire responsibility for Weichow district, having called the pastor of the Kityang church to the oversight of this work. Two successful missionary conventions were held; $546 Mexican being raised for the Weichow work. A general convention of the Hoklo-speaking churches of South China was held at Kityang in the autumn.

East China.—Churches, 25; members, 1,297; added by baptism, 116. The results of evangelistic work do not vary greatly from those of the preceding year; the number of baptisms being almost exactly the same. Several missionaries report that the most serious hindrance is the scarcity of well-trained and consecrated workers. It is expected that the situation will be much

relieved when the men now studying in the seminary at Shanghai become available for active service. During the vacation period the students have given welcome aid in their respective fields.

West China.—Churches, 4; members, 460; added by baptism, 123. The year has been one of signal blessing in the work of this mission. The number received by baptism is nearly three-fold that reported last year. The church membership shows a gain of twenty-five per cent. All stations have participated in the ingathering, for which the missionaries give much credit to the faithful efforts of native workers. Among the twenty converts received at Suifu were eleven women, eight of whom are wives of Christian men and were brought to Christ through the influence of their husbands. The out-station work in this field still presents serious problems. The number of centres has been reduced to ten, with beneficial results in a more thorough and effective cultivation.

Central China.—Churches, 7; members, 471; added by baptism, 35. The year has been eventful in this mission, situated at the greatest centre in the interior of China. The conference held in connection with the visit of the foreign secretary resulted in the settlement of important questions related to the future development of the work. Two enterprises of great significance were under consideration. The first, the establishment of a union medical school for the training of Chinese physicians under Christian auspices. Three societies having work at this centre—the London Missionary Society, the Wesleyan Missionary Society and the Missionary Union—have entered into coöperation for maintenance of such a school, taking as a foundation the medical school now conducted by the London Mission in Hankow. Each society is to maintain at least two medical men on the field, who shall be available as instructors and lecturers

in the union institution. A second plan for union of effort relates to the long-recognized need for educational work of academic grade for boys. The possibility of coöperation with the London Mission, which has a flourishing school of this type in Hankow, is now being canvassed, with strong probability that an arrangement satisfactory to both missions can be effected.

American Board of Commissioners for Foreign Missions.

Foochow Mission.—Six stations; 138 out-stations; 7 ordained missionaries; 3 physicians; 1 teacher; 15 single women, of whom 3 are physicians; 9 native preachers; 70 unordained preachers; 130 teachers; 65 Bible-women; 43 other native laborers; 139 places of regular meeting; average attendance, 2,944; 77 organized churches; 2,721 communicants, 196 added by confession the past year; 53 Sabbath schools; 1,937 pupils; 1 theological school and 5 pupils; 2 colleges, with 57 students; 8 boarding and high schools, with 539 students; 117 other schools, with 2,148 pupils; native contributions, $17,065.

The Chinese Home Missionary Society at Shaowu, only two years old, has added another helper to its list, making 5 in all.

South China Mission.—(Hongkong and Canton). Two stations; 42 out-stations; 2 ordained missionaries, one a physician; 2 single women.

From Hongkong Dr. Hager reports that the year has been marked by many trying circumstances; nevertheless the work has been continually enlarging. The most noteworthy of the hindrances under which the mission suffered were the great floods in October, 1908. The Sanhing district suffered most, for here no less than 1,000 lives were lost and over 10,000 houses fell to the ground. In Hoiping no lives were lost, but much property was destroyed. By way of relief for the sufferers both money and food were distributed, many

of the relief parties consisting wholly of Christians. No less than six chapels connected with the mission were injured, involving a cost for repairs of above $2,000. All this is regarded as indeed a great calamity. The people have endeavored to meet with exigencies, and not less than $6,000 silver have been raised to meet the pressing needs.

One of the other hindrances that have stood in the way of the work in the country districts connected with Hongkong stations has been the prevalence of kidnapping. At one place no less than nine persons have been captured and demands made for a ransom of $30,000 silver. Of course where such social conditions prevail the work in the schools is interrupted, and it is said that many business men, through fear of brigandage, have removed their families to Hongkong, preferring to face the perils of plague rather than the perils of robbers.

An important work is being done by an independent organization bearing the name of the China Congregational Society, which was organized in San Francisco in 1884, having Rev. Jee Gam, of San Francisco, as its president. This society seeks to do a work in the Kwangtung province, from which district most of the Chinese now in the United States have emigrated. Both Mr. Nelson and Dr. Hager have looked after this work, which now has 5 out-stations, with 1 pastor and 4 preachers, 5 schools and a property estimated as worth $24,000 in silver. Last year the society expended about $1,800 silver for their work in Canton and the country.

North China Mission.—Seven stations; 78 out-stations; 17 ordained missionaries; 3 physicians; 1 other unordained man; 18 single women; total American missionaries, 59; 6 native pastors; 64 other native preachers; 66 native teachers; 34 Bible-women; 20 other native laborers; 10 churches; 4,124 members, 328 received on confession this year; 102 places of stated preaching; 19 Sunday Schools: 1,232 members.

There has been a spiritual awakening in various parts of North China, notably in the Manchurian churches and in Shansi, under the leadership of Rev. Jonathan Goforth. Some of the results have been striking. Chinese evangelists have been called forth to this higher work by the Spirit.....

The work at Peking was established in 1864. The population of the field is reckoned at 3,000,000. The missionaries in the station have the help of 3 ordained Chinese, 18 unordained preachers, and 9 Bible-women. There are also 18 Chinese teachers. In the 4 organized churches and 23 preaching places there were 1,169 communicants, 122 being added during the year.....

The new era is marked in the country work at Tungchou by the addition of three men from the seminary, who are now doing strong, aggressive work where only the fort could be held before. The 6 out-stations now have 72 members, only 8 of whom are survivors of the Boxer war. The number is now up to that of 1900. Another help to the country work was the addition of 4 colporteurs supported by the American Bible Society. Only one was possible before. These colporteurs aim to visit all the market towns in the three counties regularly. The revival in the Central Church last year did not have all the effect the missionaries wished in quickening the evangelistic spirit of the members. Yet the sense of responsibility has been deepened and has already made the church work far easier than before. The church Sunday School, which is separate from the college Sunday School, has increased in membership from 60 to 140. A group of 29 church members at the East suburb has organized a "self-support society," but its future is not yet assured. Two station classes of 26 and 14 men, respectively, were held in the city last winter in addition to the three in the country. Another mark of the new era is the rise in the helpers' salaries. It is hoped to make this up by economizing in incidental expenses or by putting such expenses on the shoulders of the natives.

Another year must see an increased income or the cutting down of expenses by combining out-stations or dismissing helpers.

The station at Kalgan occupies a strategic position, lying as it does at the doorway into Mongolia. Perhaps it has as large an opportunity as any station. There is growing up in Mongolia a new state. Chinese from far and near are pouring through the Great Wall by thousands every year to take up this new land and turn it into rich farms. The railroad from Peking to Kalgan has now been completed, and the Chinese government has decided to continue it right through Mongolia to the Russian frontier. . . . . In this field there are 2 licensed preachers and 1 Bible-woman ; 4 preaching places ; 240 church members, 8 of whom were added during the year. The 1 boys' boarding-school had last year 13 pupils, and the 1 day school for boys 33 pupils. There have been 6 men in employ all the year and 1 woman using part of her time.....

The church at Paotingfu has passed through a severe experience, which for a time seemed to threaten its unity and harmony. The clouds have now, however, rolled away and peace is restored. The special evangelistic services held by Mr. Goforth, of Honan, for six days, were well attended. There were many confessions and conversions; the most unexpected manifestations being in the boys' school. At the following Christmas meeting there were over 70 in the community who took one of the three steps towards entering the church; the largest number in thirty-five years. . . . .

In the station of Pangchuang at Christmas time there was appointed a Poor Committee in the church to have general oversight of the needs of the poor in the parish. The total membership of the Pangchuang church was, at the end of the year, 892, with accessions during the year of 56, an increase of 11 over the additions for the previous year. Fully 450 are on the rolls as

probationists. The parish is 3,200 square miles in area, and is touched in 20 different places where regular services are held. The Pangchuang field has 2 ordained preachers and 12 unordained. The total number of Chinese evangelists, men and women, was 30. . . . . Notice should be taken of the work at Techou, which has seen the largest growth in the least time of any of the out-stations. This is an important centre for work. A rather remarkable growth in the work has occurred in the small village of Kechuang. It seems quite within the range of possibility that the village should become Christian at a no very distant date. Of about 20 families there were baptized last fall 8 men, and 13 men and women were accepted on enrollment. The old defunct missionary society was reorganized during the year. A graduate of the mission college and seminary has been called to serve as missionary for the society.

Shansi Mission.—Two stations; 9 out-stations; 4 ordained men, one a physician; 2 unordained physicians; 3 single women; total missionary force, 14; 2 organized churches and 17 places of regular meeting; (120 communicants, 24 added by confession of faith this year, for Taiku only); 750 adherents; 14 unordained preachers; 15 teachers; 19 other native helpers; total native laborers, 53.

The year has been one of great awakening throughout the province, and this has not been without a reflex action upon the work. The political changes and the new reform movements, arousing the people to a political and social self-consciousness, have stirred the churches to a consciousness of their responsibility and their strength in a manner which is unmistakable.

Two out-standing features of the work at Taiku are, first, the revival in and of the church in November, 1908, and the weeks following; and, secondly, the reorganization of the Taiku church as a direct outcome

of the revival. The church had never been fully reorganized since the catastrophe of 1900.

At Fenchowfu the several departments of the church's life have been put upon a more solid basis, with the Christian Endeavor Society reorganized and enlarged so that it continues to prove the most effective agency in the training of men in self-confidence and in the ability to express themselves before an audience. Two Sunday Schools have been organized, with an enrollment of 168. . . . . There has been through the year an increasing demand from outsiders for Christian literature. . . . . Perhaps the most encouraging single feature of the year is the hold that the church has gained upon the government schools of the city.

The American Presbyterian Mission, North.

Missions in China: (1) Central China Mission, (2) Hainan Mission, (3) Hunan Mission, (4) Kiangan Mission, (5) North China Mission, (6) East Shantung Mission, (7) West Shantung Mission, (8) South China Mission.

At the Federation Meeting in Shantung a year ago attention was called to the fact that there were Chinese Christians from many quarters in Vladivostock for whom there was no church provision. The Rev. George Cornwell, of our East Shantung Mission, and Elder Hiei Paokie went to Vladivostock to investigate and found quite a nucleus of believers... One of our pastors, Hwang Pingfu, who has been for ten years in charge of one church, contemplates going to Vladivostock on this mission, though definite plans have not yet been completed. Another interesting fact is the organization of a missionary society by the Chinese Presbyterians of Shantung province. They hope to send an evangelist to an unoccupied place in Chihli province, and they are manifesting considerable interest in this project.

Central China Mission.—Ningpo, Shanghai, Hangchow, and Soochow.

The most important problem of policy before the Mission during the year has been the reorganization of its educational work. The resources available were not sufficient to support all the institutions of the Mission adequately, and new conditions of transportation and coöperation among missions seemed to make it unnecessary to maintain high schools at all the stations. It was accordingly decided to consolidate the Boys' School at Soochow and Ningpo with the Hangchow Christian College and to pursue the same course with the Lowrie High School at the South Gate, Shanghai, unless the alumni of the school were prepared to take over its support. The Southern Presbyterians contemplated joining in the support of the Hangchow College, and it was agreed to unite also the Girls' Schools of the Mission in Hangchow and to readjust also the Girls' Schools in Shanghai and Ningpo.

At *Ningpo* the corps of native workers has suffered still greater decrease; one native pastor having been deposed from the ministry for carrying on lawsuits in the name of the church; and another, having been found untrustworthy and deceptive, was asked to resign. There is no greater need than the need of strong native men to care for the ten churches of the Ningpo field.

In the Lowrie High School at *Shanghai* practically all the education in Chinese letters is to-day supported by the money from former pupils. Rumors from our Fall Mission meeting reached the alumni and made them uneasy about the future of the school. They feared a removal and were much dissatisfied. Finally at a conference between a committee appointed by the Mission and a committee from the Old Students' Association, the latter outlined plans looking towards the Association taking over still larger financial burdens and planning to raise the scholarship of the school, asking from the

Mission only that the services and counsel of one foreigner be continued.

In *Hangchow* College during the two semesters 157 students have been enrolled; the highest attendance being 136 and the average attendance about 125. Of the whole number eighty-two were either Christians or the children of Christian parents and seventy-five from non-Christian homes. Several of these latter are applicants for baptism. A notable feature in the years' work was the graduating of eleven students from the college in January. This was the largest class that ever graduated in the history of the college. . . . . Encouraging progress has been made toward the removal of the college to the beautiful new site acquired on Hangchow Bay. Over $15,000 has already been received, and nearly $20,000 more has been pledged.

Hainan Mission.—Kiungchow, Nodoa, and Kachek.

The Mission reports that, in spite of plague in one Station and cholera in another, the missionaries have been unusually well during the past year, and that there has been advance along all lines of work. There have been more catechumens and more converts than ever before and more boys and girls applying for admission to the schools.

In the evangelistic work at *Kiungchow* there has been a steady growth of interest among the Christians. This has been manifested in the desire on the part of some to guard against the admission to membership of those whose fitness is in doubt. . . . . On October 6 the island was visited by a typhoon, and the hospital, in common with the whole city of Hoihow, was inundated from the sea. The swollen river, the high tide, and the wind backing up the water in the river, made the water in the hospital premises about four feet deep. Considerable damage was done to the interior of the hospital. Two of the roofs were damaged, and the enclosing stone wall in front of the Mission property was broken down by the violence of the surf.

In the Boys' Boarding-school at *Nodoa* there has been an enrollment of eighty-eight boys, representing five of the languages of this polyglot region. Most of the teaching in the Middle School has been done in Mandarin.

Hunan Mission.—Siangtan, Hengchow, Chenchow, Changteh.

The Hunan Mission was founded in 1899, and is therefore but ten years old. During this period the work has expanded to such an extent that there are now upwards of thirty missionaries in its four stations. The work extends from Chenchow on the extreme south of the province to Siangtan and Changteh on the north. During the past year the Mission has been severely tested and the shadows have fallen darkly upon it.

In March Dr. Arthur H. Smith visited *Siangtan*, giving two delightful addresses in the church.

Three country itinerating circuits (situated southward, northward, and westward from the city of *Hengchow*) consist of seven or eight principal preaching places to each circuit. An evangelist who resides in his field is in charge of each circuit, of which he makes a complete tour monthly, visiting the same towns on the same days of each month. The missionary also visits each of these circuits regularly.

Chenchow Station is essentially an itinerating field, and presents a large opportunity for pioneering. In six counties our missionaries are the only representatives of the Gospel. In two more counties adjacent no Christian work is done at all.

Kiangan Mission.—Nanking and Hwaiyuen.

In *Nanking* there have been four street chapels; some crowded in fair weather and others working with less interest.

At the out-station Lihshui one inquirer was so persecuted by his father and elder brother that they put

a rope around his neck and nearly choked him to death, and then threatened to bury him alive, but he remained true, and the officers of the church effected a settlement and reconciliation.

During the year *Hwaiyuen* Station organized what is believed to be the first Christian church in North Anhwei with a membership of over sixty..... Both Father Rouxel and the Father at Fengyangfu have been very friendly. We have exchanged calls several times, and have been able to be of some mutual service to one another. During Mrs. Lobenstine's illness they were most kind in sending some things for her they felt might be of use and in the deep sympathy they showed in her suffering. We shall do our best to work together as those under the standards of one great Captain and to keep peace between those who follow us and those who follow with them. That this will not be easy, every one familiar with the work in China knows, but we shall do our best to avoid friction, and if causes of friction do arise to settle them out of court by correspondence or conference with the Fathers themselves.

North China Mission.—Peking, Paotingfu, and Shuntefu.

At *Peking* the meetings in April, conducted by Mr. Goforth, of the Canadian Presbyterian Mission in Honan, were of great benefit, deepening the spiritual life of our people and giving a greater desire for the salvation of souls.....A bookstore has been opened by the chapel for the sale of Christian and educational books. It is the only store of this kind in the whole north city. It is managed by Chinese and is quite an attraction for the chapel services. The managers spend their leisure time in teaching such inquirers for the truth as may come in to listen.....

There is an important though difficult field at Ch'ing-he, which is near the barracks of the northern division of the Imperial army. On Sundays the soldiers are off

duty and come to the chapel in great numbers ; many to scoff and make trouble, but there are a few faithful Christians among them. The commanding officer is strongly in sympathy with our work there. This mission is carried on entirely by Chinese without foreign help.....

A new departure in union work was tried this year. Four out of the five missions working in and around Peking united in giving the customary month's instruction to their colporteurs. Eighty-six men assembled at the Union Theological Seminary compound. They were divided into two classes. The "freshmen" numbered sixty-seven earnest, hungry men.

Two of the Chinese helpers at *Paotingfu* have been particularly useful. One, Mr. T'sui, in addition to considerable country work, conducts a weekly personal Workers' Band. The other helper, Mr. Li Pen-ken, our one elder, was loaned to Manchuria to follow Mr. Goforth's revival services there. He did this most acceptably. The Manchurian missionaries wrote of him that "he was the choice man of all China for the special work that was needed."..... The third Annual Rally was held in November. It was the best one of all. The special theme was "Seeing the Face of Jesus," and our special hymn the well-known "Glory Song." From far and near the church members came. Eight men and six women came from Kuangch'ang, ninety miles away, and although some of their poor feet were frozen on their long tramp home, they still felt it worth while. Mr. Killie said to the poor old grandmother who had suffered most : "You will never want to make that tramp again, I fear." "No matter what others do, God willing, I will walk again next year," was her brave reply. A large map, pointing out the great field for which we as a church are responsible, had a great effect upon the people. It was constantly alluded to, and underneath were the words, "The salvation of this territory depends on you and me." Many men who

had not a great deal of money pledged time, a month, or a week, or so many market days, to go to some other place and tell what they knew.

Concerning the work in the east field at *Shuntefu*, brother rises against brother and friend against friend, the disputants as a preliminary precaution assuming a fervent interest in the Gospel, that in the day of judgment the teacher's favor may fall on their side. Mothers and wives importune aid for the sons and brothers who, according to, their version, have been imprisoned for righteousness' sake. The most promising inquirer has been practically convicted of being a thief, and another, asking for financial aid, sits down on the walk, opens his Bible and devoutly reads, that he who passes may observe his piety. Since the founding of the Station these people have not ceased to importune aid in lawsuits, nor to offer their allegiance to the church in exchange for the foreigner's aid in their time of need. These things, however, simply prove anew the need of missionary work.

East Shantung Mission.—Tengchow, Chefoo, and Tsingtau.

At *Tengchow* in the museum and street chapel on the main city street the attendance reported for the year is 12,575.....In 1894 there were but 285 members in connection with all the Tengchow work, including the three churches in Pingtu. Now we have a membership of 783, exclusive of the three Pingtu churches, which a few years ago with 195 members and eleven schools were all transferred to Tsingtau Station. Many college students and others were also transferred to Weihsien and elsewhere. During these fourteen years 1,107 members have been added on confession of faith. This year we received 130, and since the Boxer uprising 647.

At *Chefoo* seventy thousand people attended the street chapel and museum during the year. At the

Chinese New Year there were special days for women and children, on which over 5,000 visitors attended..... Special union evangelistic services were held in Chefoo during the Chinese New Year season, at which there are special opportunities for reaching the people. Dr. Corbett, Mr. Cornwell and Pastor Wang, of our church, together with bands of preachers and local native Christians, carried on an evangelistic campaign in the country districts within a radius of 100 miles from Chefoo. Two thousand six hundred villages were reached in this way and many thousands heard the Gospel message. Everywhere the people were friendly and listened with interest. An effort was also made to reach the coolies returning from South Africa.

West Shantung Mission.—Weihsien, Tsinanfu, I-chowfu, Tsingchow, and Yihsien.

At *Weihsien* Station a total of 751 days has been spent in itinerating. Campaigns have been carried on in a number of places. Mr. Mateer, with a band of helpers, spent fifty days last fall in meetings of this kind.....

In the field of primary education the schools have been increasing in number and in attendance. There are now 760 pupils in fifty-five schools. The relative help these schools receive from the Board has diminished from two-thirds to less than two-fifths. This is a fine showing. The Union Normal School at Tsingchowfu is furnishing an increasing number of well-qualified teachers, and they are improving the quality of work done in the schools.

In *Tsinanfu* Station, while some have gone astray in the postal service, there are more than a dozen of our members in honorable government employ, either in the post office or in educational or in medical work, who reflect credit upon the church. Two of them act as superintendent and assistant superintendent of our Sunday School.....The year in the street chapel

has been the best ever recorded in Tsinan. Large and attentive audiences have assembled evening after evening all the year.....The Union with the English Baptist Mission in street-chapel work still continues.

In connection with the medical work in *Yihsien* Station two classes that come are very pitiable—inoperable cancer and leprosy. Multitudes afflicted with the latter disease live northwest of us, and it is hoped in the near future that a special ward may be provided for these unfortunates.

South China Mission.—Canton, Linchow, Yeungkong, and Sheklung.

Our field at *Canton* has been reduced during the year. The Sanui district, formerly in the bounds of this Station, has now been transferred to the Canadian Presbyterian Mission.

To the Christians in *Yeungkong* Station has come the opportunity to show faithfulness under testing. Two Christians have been murdered by robbers, seven members of Christian families carried away and held for ransom, while the wife of another is still in the hands of pirates. People in general are beginning to understand that the church offers its members no assistance in worldly matters.

Southern Baptist Convention.

North China.—Tengchow, Hwanghien, Pingtu, Laichowfu, and Chefoo.

There was a revival of great power in the church at Tengchow that raised every department of the work to a higher plane. The church services in the city and country were largely attended and spiritual. The contributions of the church were much larger than before. They gave nearly a third of the salaries of the six evangelists. But in the fall there was an epidemic of lagrippe and meningitis, followed by bubonic plague,

which greatly hindered the work for the remainder of the year.

The doors of Manchuria have been closed to us, it seemed, until the summer of 1908, when the Lord stirred up Brother Peyton Stephens to make another attempt in behalf of our North China Mission. In the summer, with two evangelists, he made the first trip to look out the land, and, following the line of railway, they preached the good news as far as Harbin.

Central China.—Shanghai, Soochow, Chinkiang, and Yangchow.

The year 1907 is made memorable by the visit of Dr. and Mrs. Willingham. Never before in the history of the Southern Baptist Convention has a secretary of the Foreign Mission Board seen with his own eyes the vast field in which we are laboring and come face to face with the multitudes we are trying to save.

Our strongest church is, of course, the Old North Gate Church, established by Dr. Yates. It is largely directed by a group of earnest young men and Pastor Wu. These young men have also supported and conducted a school in connection with one of the chapels and have held a large number of evangelistic services. During the summer they conducted a series of special meetings running through several weeks, in which much faithful and effective preaching was done. The Cantonese church is a specially encouraging part of our Shanghai work.

Brother McCrea is trying to open work in Changchowfu, a large prefectural city just half way between Chinkiang and Soochow. He says of this place: "It is on the Grand Canal and its occupation will close up the last gap between the eastern and the western section of our Mission and will complete the famous Yates triangle which is mentioned in his biography and which he wished to occupy over thirty years ago. This has not yet been done through lack of workers.

During the first half of the year all our missionaries in the Mandarin-speaking district gave a large part of their time to the sufferers from the great famine in Kiangpei which raged throughout the winter. More of this work fell on Brother McCrea than upon any other member of the Mission. Some idea of it may be gained from his brief account. "As treasurer of our missionary committee, I received nearly half a million dollars in silver. The correspondence connected with my office was very heavy and took nearly all my time. In addition to this money, Dr. Klopsch, of the *Christian Herald*, sent our committee a cargo of 80,000 fifty-pound bags of flour. And the Shanghai relief committee received nearly a million silver dollars, which they mostly converted into food in Shanghai and sent up to the missionaries on the famine field for distribution. It is estimated that, although hundreds of thousands died, probably totaling a million, the foreign relief saved nearly a million from starvation."

Interior Mission.—Chenchow, Honan.

It is gratifying to note that there are many indications that the missionaries of the Board and of the Gospel Mission are growing closer together on the field. In compliance with a promise made many months ago, Mr. Herring made a trip during the fall to Pochow, Anhwei, to help Mr. Wade Bostick, of the Gospel Mission, in some special meetings. On this trip he passed through six walled cities, all but two of which were unoccupied. . . . .

The visit of Dr. Willingham encouraged us to plan for an advance. In line with his suggestion we decided to investigate the advisability of opening work in Kaifeng at once. This city is the provincial capital, and is about fifty miles by rail direct east of Chenchow. It is not only the capital, but is the largest and by far the most influential city in the province. . . . After two visits to Kaifeng and a study of the situation, the

Mission has decided to open work there immediately, and Mr. and Mrs. Sallee have been appointed upon their own motion to begin the work.

South China.—Canton, Yingtak, Wuchow, and Shiuhing.

During the past year protracted meetings have been held that have made our hearts leap with joy, and that have made some of us wonder for the moment whether we were in a strange land or in the home land, and sometimes we have had a foretaste of the Better Land. In some of these meetings the preaching has been done wholly by the Chinese brethren ; notable examples being a week's services at Wuchow by Pastor Fung, of Canton, and meetings held at various places especially for the Christians by Secretary Cheung, of the Home Mission Board. The Holy Spirit is raising up great preachers in China—great preachers, great churches, great institutions. . . . .

The twenty-third annual meeting of the Baptist Association of the "Two Kwongs," that is, of the churches connected with, or neighbors to, our work, was held at Canton. There were 148 regularly accredited messengers from nineteen churches in Kwongtung and Kwongsai provinces. . . . One of the features of the work this year was the raising of a special subscription for getting out a Baptist edition of the Cantonese Colloquial New Testament. The Home Mission Board, the first child of the association, has done three years of good work, now supporting its own corresponding secretary and the work of three stations. . . .

For several years a work has been carried on at Pakhop by Brother Wong Sang-cheung, familiarly known as "Deacon Wong." This name was given to this truly good man by Dr. A. J. Gordon, who baptized him into the fellowship of the Clarendon Street Church, Boston. Mention is made of him in the published life of Dr. Gordon. Wong is supported by friends in Boston. . . . .

The first three applicants have been accepted for the orphanage which Mrs. Chambers and others are starting, and which was heartily endorsed by the meeting of the Association at Wuchow, when $400 was subscribed for the inauguration of this noble enterprise. This is not a part of the work of the Board, but, like many enterprises, is supported by the contributions of individuals, Chinese and foreigners.

American Protestant Episcopal.

Shanghai District.—Shanghai, Sinza, Kongwan, Santingko, Kiading, Soochow, Tsingpoo, Woosung, Wusih, Zangzok, Sungkiang, and Yangchow. (Stations and out-stations.)

The missionary district of Shanghai has had a most successful year in all departments of its work—evangelical, educational and medical. Chief among the events that have made the year a notable one was the Conference of the Anglican Communion in China, held in St. John's University, March 27th to April 4th, 1909. Attending that Conference were eight bishops, fifteen foreign clergy and fifteen Chinese laymen. The business of the Conference was centered in the reports of the eleven committees appointed in 1907, and of these, the most important one was that of the Committee on Organization of a Synod. After due deliberation, a preamble, constitution, and canons were finally adopted and ordered to be translated into Chinese, transmitted to the several diocesan synods for deliberation, and again discussed at the next Conference. If adopted, then, in all probability the Conference will dissolve and the first general synod of the church in China will be immediately convened. In the meantime the English form, already adopted, will be sent to the home churches for consideration, with the expectation that it will be approved. . . .

It is impossible that this happy result should have been attained at this time if the long standing differences

upon the point of episcopal jurisdiction which have been debated since the episcopate of the first Bishop Boone had not been happily settled by the concordat signed at Lambeth in July, 1908, by the Bishop of Chekiang and the Bishops of Shanghai and Hankow, and approved by the Archbishop of Canterbury and the Presiding Bishop. This agreement came into effect on January 1st, and has worked perfectly.

The annual meeting of the Men's Auxiliary is another note of interest. This is an organization whose members are pledged to use their best efforts for the extension of the church among their countrymen. The meeting was attended by 150 laymen. This body is becoming a self-propagating body, for it supports a catechist, and its gifts for this purpose were $130 larger than ever before.

Hankow District.—Hankow, Wuchang, Shasi, I-chang, Hanch'uan, Kiukiang, Wuhu, Anking, and Changsha. (Stations and out-stations.)

The chief events in the missionary district of Hankow during the past year are the ordination of seven Chinese deacons; the licensing of four catechists and four Bible-women after completing their courses in the training-schools; the completion of the new All Saints' Catechetical School building at Hankow; the taking over bodily of the work of the American Lutheran Mission in Hankow, consisting of Christians, catechumens, school for boys and girls, a church, house for workers, and a preaching-hall; the purchase of long desired land and buildings for the women's hospital at Wuchang; the securing of premises, also much desired, for the school for the wives and daughters of mandarins in Wuchang; the gift of $10,000 for a boys' school building at Anking, and the completion of the Old Woman's Home and the Girls' Industrial School building at St. Saviour's, Wuchang. . . .

The evangelistic work in the missionary district of Hankow includes four provinces—Hupeh, Kiangsi,

Nganwhei, and Hunan, and comprise an area of 118,441 square miles, populated by over 50,000,000 people.

Scattered throughout this great area Bishop Roots has forty-six different stations where the church's services are regularly established, with fifteen church buildings and thirty-one chapels, in charge of fifteen foreign and twenty-one native clergymen, assisted by twenty Bible-women, 124 teachers and forty-five catechists. There are 1,287 communicants.

The staff at Anking was in very imminent peril, owing to the mutiny which broke out among the troops on November 19th, and the ladies were obliged to leave the city for two weeks, but the men remained throughout the trouble, and that the mutiny was purely local and temporary is shown by the fact that both the boys' and girls' schools there were able to take up their work again within a few weeks, and that they ultimately lost none of their pupils through this very ominous disturbance. . . .

On May 18th Boone was incorporated as a university, thus securing the right to grant degrees, which will enable it to hold to the end of their course many students who would otherwise go to institutions where their work would be given such recognition, or who would drop out altogether for the lack of this incentive to complete a thorough course. It is a satisfaction to note that Boone Medical School was able to begin its work again, and that eleven of our best students have formally agreed to finish the medical course of five years, with one year additional for hospital and post-graduate work.

Canadian Methodist Mission.

Central Szechwan (districts of Chengtu, Jenshow, Junghsien, Kiating, Tzeliutsing and Weiyuan, and Luchow).

In common with many other Mission Boards, a more aggressive policy for reinforcements has been fol-

lowed in the last three years, with the result that we now have a force of forty-four missionaries, of whom ten are devoting themselves to evangelistic work, six to educational work, five to medical work, three to press work, and the balance, numbering twenty, are still students of the native language . . . . .

Rev. T. E. Egerton Shore, the assistant secretary of Foreign Missions, during a year's missionary tour of the world, was able to spend over five months in China, more than two months of which were spent visiting stations and out-stations of our own Mission field. . . . .

It is accepted among the seven churches that have missions in West China, that the Canadian Church is responsible for the largest share of that work. Realizing this responsibility, our Mission Council of West China last year delegated to certain members of the Council the responsibility of investigating conditions within other parts of West China, where it was understood that little or no missionary work was being done. As a result the Mission looks to opening work in Yunnan and Kweichow. . . . .

There has since come to our Mission Board from the official authorities of the London Missionary Society, England, an offer to transfer to our church and Mission the work and territory which they have been operating in a very limited way for the past twenty years in the south-west portion of the province of Szechwan, almost adjacent to our present Mission field. (Since consummated.) . . . .

The amount of effort put forth in the number of members received, in the number of workers, both native and foreign, on the field this year, far surpasses all previous records. But, even more, it has been a year fraught with rich conceptions of new responsibilities and the self-consciousness of a new force within the Mission itself. For this reason the most significant event of the year was the First General Convention of our West China Mission, held in Kiating, in July, 1908. . . . .

There, at our first Convention, were one hundred splendid men and women, representing seventy different places of worship, and not less than one thousand five hundred church people.

There has come to our Mission in West China a Pentecostal revival, with similar manifestations to those recently experienced in Korea, Manchuria, and Honan.

Methodist Episcopal Church, South.

Shanghai District.—Our pastors are giving themselves more unreservedly to the service and work of the church and are giving up the practice of interfering in matters outside the province of the church, a practice which has prevailed more or less in most of the charges, and which has greatly hindered the progress of Christianity. . . . .

It is a well known, but nevertheless a sad fact, that our church in China has not been a Sabbath-observing church, and that the majority of our members engage in secular pursuits on Sunday the same as on other days. This year presiding elder and pastors have earnestly striven to arouse the consciences of our members on this subject, and the Spirit has blessed our efforts to such an extent that some of the many are now "remembering the Sabbath day to keep it holy," and here and there in the cities and villages may be seen stores and shops with their doors closed and with the sign hung up: "To-day is worship day, to-morrow business will be resumed as usual."

Huchow District.—The past year has been an era of church building in the Huchow district, and our hope is that within the near future at least fifty more churches may be built by the native Christians.

Four pieces of land have been donated in various parts of the district on which to erect churches. The Chinese are awakening to the financial needs of the

church, and, considering ability, are contributing liberally to its support. This is apparent when we consider that they are now contributing nearly as much to the work per year as is apportioned to the Huchow district in the division of the bulk sum sent out by the Board of Missions. . . . .

The district, now containing about fifty preaching places and embracing some three million souls, was organized in 1901 from one circuit with 184 members and has grown into five circuits with a membership of 1,016. At that time the value of the property owned by the native church was $952; it is now $6,359. In the matter of self-support there has been an increase of more than 600 per cent. The number of local preachers has increased from three to sixteen and exhorters from four to thirty-seven.

Woman's Foreign Missionary Society of the M. E. Church.

North China.—Peking, Tientsin, Ch'angli, Taianfu.

Four girls from the Fukien province have entered the school, preparing to take up the study of nursing or medicine, and these must of necessity be taught the Mandarin dialect. The former noisy method of study has passed away, and now the halls and school rooms are so quiet that one almost wonders that 250 girls are at work there. A revival wave passed over the school in early spring. This began with a week of daily meetings, led by Mr. Goforth, of the Canadian Presbyterian Mission, and was continued for another week by Drs. Pyke and Hobart.

Central China.—Chinkiang, Nanking, Wuhu, Kiukiang, Nanchang.

A great revival has visited Central China, in which all the various missions have shared. Nanking, as being the most central, was the place chosen for the meetings, while Wuhu, Chinkiang, and many smaller stations sent

their workers and as many Christians as would go. The Rev. Mr. Goforth, of the Canadian Presbyterian Mission, who has been leading revival services in other parts of the empire, was secured for a ten days' stay in the latter part of February. A tent holding sixteen hundred people was put up. Daily meetings were held, both morning and afternoon, and much prayer was made in many smaller gatherings. A spirit of confession came upon the people, so that hundreds definitely repented.

The Nanking School, in obedience to its commision to develop the Woman's College for Central China, has begun to enlarge its borders.

From the Rulison Fish Memorial School at Kiukiang, Miss Merrrill writes: "However, the keenest interest centers in the spiritual growth of the pupils. A most gracious revival has visited the school. Girls who had not spoken to each other for weeks or months confessed their faults and renewed their friendship at the altar. Like incidents were to be noted among the women in the Woman's School and among the young men in William Nast College.

West China.—Chungking, Chentu, Tzechow.

The school at Chentu will ultimately be affiliated with the Union Christian University, composed of a union of the three mission schools represented in Chentu.

Foochow.—Foochow, Mingchiang, Ngucheng, and Hohchiang, Haitang, Kucheng and Kude, Yenping.

The school at Foochow began with eight girls. They were given clothing, tuition, and books, and were fed. Seven of the original eight came from the peasant class. They were all daughters-in-law. Of this class only three remained to finish the five years' course. Since that time the course has been extended to cover a period of eleven years. The Bible, catechism, and colloquial books were the only text-books in the early

days. The four Gospels, Genesis, and Isaiah were recited entire. Later on the elementary sciences were added along with the Bible. Turn from the history of these early days to the compiled report for the fifty years of its history. The present enrollment is 191 students. The income this last year from tuition was $100 in gold. The income from boarders, $250.....

The first graduates were in 1888. Since that time 117 girls have received their much-prized diplomas. Of this number twenty-three are working as preachers' wives, five have gone to the United States for higher training, four have positions in the kindergarten, forty are teachers in the Mission schools, five have positions in the government schools; five only have been failures.

Hinghwa.—Hinghwa, Siengiu, Tekhoe.

The report of the work in the Hinghwa Conference must be given with a higher note of joy and gratitude than ever before in its history, because of the marvellous revival that has swept through its territory. Strange scenes of God's convicting and cleansing power have been witnessed in assemblies of thousands in our central stations, until all the native churches seem alive to the true meaning of redemption.

English Baptist Missionary Society.

In Shantung, Shansi, and Shensi there has been much heart-searching prayer. The revival in Shansi is most encouraging as a clear evidence that the Holy Spirit is working among the Christians of China. . . . Mention has been made of the decision to open work in several new stations this year. We are only limited by our resources in men. The Arthington Committee have sanctioned the expenditure for a station in N. W. Shansi, but until we have more men we cannot open it. Yenanfu, Suitechow, and Yulinfu, in the province of

Shensi will, we trust, be manned this year. We want to see also Wenshui, Taichow, and Hopaoying occupied in Shansi.

Shantung.—At Tsinanfu the Arthington Museum is being enlarged and a Soldiers' Institute and a new church erected besides. The Medical College and Hospital is now being raised at Tsinanfu, and will constitute a fine addition to the plant available for Christian education in China.

At Tsingchowfu considerable additions to the Gotch-Robinson College are being made, which will enable us to secure the use of a larger place of worship for the city, new residences for tutors, and accommodation for more students.

All these new buildings, except the Tsingchowfu Hospital, are the gift of the Arthington Trust.

During Rev. D. Smith's tours he has frequently visited the Chinese schools, holding conversations with their teachers and leaving suitable literature.

Shansi.—The work in the capital city of the province, Taiyuanfu, has been of an encouraging nature, quite apart from the remarkable revival of the autumn. "It is quite the best year we have ever had," writes the Rev. Arthur Sowerby, "and the events of the autumn have gone beyond anything in my previous experience. Many of the Christians now are showing much zeal, and are working in a way they have never worked before."

"The crowning mercy of the year has been the wonderful outpouring of the Spirit. Among the results of this blessed revival we have now a Preachers' Band, and every Sunday seven places, not far removed from the city, are visited.

Here in Taiyuanfu we occupy a unique position, for the way to victory has been purchased by the blood of our martyrs. The old enmity has almost entirely

disappeared, and every Sunday finds us with a large congregation."

"The little museum, too, at Shouyang, opened in what was once the dining-room of Mr. Piggott's house, attracted in the first few weeks over a thousand men, all of whom first listened to a Gospel address."

Shensi.—At Sianfu last year we announced the baptism of the one-thousandth member during the visit of the Home Deputation; the total membership is now 1,060, including forty-six baptisms in 1908. The only unsatisfactory feature of the year's work was a sudden development of litigation between some of the members, who allowed business relations to interfere with spiritual claims, but the case has been taken out of court, and there are signs that the trouble will be happily overruled for good.

The printing press, for the first part of the year under Mr. Bell, and later under Mr. Watson, has been kept busy; latterly in preparing a new booklet for the church and preachers' plans for city and country stations.

Wesleyan Methodist Missionary Society.

Canton.—In this time of distress from floods relief measures were organised by the Chinese. That the Christians were invited to coöperate on their committees, and even chosen for the most responsible tasks, was a gratifying testimony to the respect which Christianity has obtained from those without its fold.

Every circuit reports an increased membership, and everywhere it seems to be easier to get congregations of non-Christians than ever before. The appetite of the Chinese for tracts—sold, not given—seems to grow stronger and stronger. At the same time the increases in membership are generally small.

A notable instance of anxiety for heathen relations and neighbours is found in the case of Mr. Kwaan at Chikhom.

Converted in the Methodist church in Vancouver he felt he could have no peace until he returned to his own land to preach the Gospel. Returning to China he preached incessantly until his savings were exhausted, and then planned to cross the Pacific again to earn more. The missionary in charge of Chikhom was anxious not to lose such a helper and entreated him to become a catechist. He consented to do so at one-eighth the salary he could command in Canada.

Wuchang.—They were days of a wonderful and unprecedented outpouring of the Spirit of God. There was no excitement, no questionable methods; the whole movement was manifestly of the Spirit of God. The church was packed as never before, and practically all the worshippers were already professing Christians. Much time was given to prayer.

The outstanding feature was the way the Spirit worked in the hearts of all, convicting them of sin.

Hunan.—The spiritual state of the churches is of much deeper interest than the property. The signs of spiritual power noted in one Changsha church a year ago have increased, and there is now very definite expectation and prayer for a revival. At Liuyang and Siangyin there is decided improvement; while at Lintzuk'ou it is a source of deep thankfulness to find that at last a move has been made. The Pingkiang and Yiyang circuits continue to prosper; Mr. Warren reports that it is a real joy to visit any of the churches in these two counties. Paoking and Yungchowfu passed through very trying circumstances. Chenchow shows a marked advance in the city itself, while its new out-station at Ichang is the most cheering piece of work in the district—doubly cheering, for it shows that in South Hunan, as in the North, when the Gospel is not hindered by unconverted men claiming to be Christians, its progress is assured.

The conference of church workers for Bible study at Changsha was attended by over one hundred preachers and leaders connected with eleven different denominations and coming from eleven different cities or towns. For four days courses of Biblical instruction were given.

United Free Church of Scotland.

Districts of Haicheng, Liaoyang, Moukden, Hsingching, Kaiyuan, Hailungcheng, Maimaikai, Ashiho, and Hulan.

Liaoyang.—The present year will long be remembered in Manchuria as the year of the great revival. In January two men from Liaoyang saw something of the miracle of grace in Korea and came home with hearts aflame. Simultaneously Mr. Goforth, of the Canadian Presbyterian Mission in Honan, came to conduct our New Year Convention, now an annual institution at Liaoyang. He too had been to Korea. From that rock rose the spring that ultimately overflowed this land, and that to-day is still gathering force in China proper. If I am asked what I consider to be the most permanent mark left on the church here by the wondrous experiences we passed through a year ago, I answer, "The conviction of sin and sense of personal responsibility before God." They never knew the content of the word "sin" before; now they can never mistake it.

One result was deep concern amongst the Christians for the members of their own families and for their friends and neighbours who still remained indifferent to the claims of Christ, and many contributed of their time; some one month, some three months, and even more, to the work of colportage and village or street preaching.

I opened a summer school for schoolmasters during their vacation, and it has come to stay. Our Christian village schools cannot be suffered to fall behind the

government programme, and China's mighty educational awakening is no mere fancy.

Moukden.—It is a significant fact, in this connection, that of the twelve Chinese pastors supported entirely by Chinese congregations in Manchuria four have been called and ordained since the revival.....

There remains to say something on the influence of the revival on the general community. In many places great interest in the movement was shown by the outside public. Large gatherings of Christians in one place, and the scenes of lamentation which so frequently occurred at these meetings, could not fail to attract widespread attention and awesome curiosity to see and hear the wonderful things that were reported. Soldiers, local village magnates, gentry, and in some cases the magistrates of districts attended the meetings and listened with reverent attention and interest.....

During recent years many temples have disappeared, and many others are falling into decay. Buddhism in Manchuria, for a long time dying, has never survived the Boxer cataclysm, and seems utterly dead. It is significant in view of this to hear of outsiders being attracted to the Christian prayer meeting, and actually coming with requests for prayer on their own or their friends' behalf.

Friends Foreign Mission (English).

Province of Szechwan.—Chungking, T'ungch'wan, Chengtu, Suiling, T'ungliang.

The event which looms largest in our minds, as we look back over the year, is the Conference of West China missionaries, held at Chengtu in January, 1908. One hundred and eighty missionaries, half the entire number at work in the three western provinces, were present, including fourteen of our own Mission.

The most remarkable session of all, and that which distinguished this Conference from all previous ones,

was that in which we adopted as our ideal, "One Protestant Christian Church for West China." One practical step towards the realisation of this ideal was in the unanimous decision, which comes into force at once, that church members who leave their own district and move into that of any other mission, shall be admitted into full membership without any condition whatever. This means that one of our members, on removing into a district occupied by any other mission, would be received into the church there without being required to undergo water baptism or any other rite.

We have now five monthly meetings centering in our five stations. The Chungking monthly meeting, the first church meeting organised by the Friends' Mission in China, has been about sixteen years in existence, and is a centre of much life. The monthly meetings have been times of helpfulness, when missionaries and Chinese members have been drawn closer together. The difficulties of the work have been faced and the members have been led to trust more in the power of Christ in the midst of His people.

Looking at the evangelistic side of our work we are more struck there than anywhere else with the lack of anything approaching to an adequate supply of workers, native or foreign. The number of preachers and teachers is so painfully limited that the whole work is in danger of "arrested development," of becoming formal, inert, and superstitious.

In the girls' schools the girls make a firm stand against foot-binding, and when a new girl enters the school, with bound feet, it is not very long before she unbinds them, not wishing to be different from the others.

The West China Christian Educational Union, with which several of our schools are affiliated, is a new factor in the educational situation in West China. Robert J. Davidson, as secretary of this Union, has aided it much in its formative period. A course of

study has been laid down for affiliated schools, and examinations are held at the close of each year; papers being prepared at the request of the Union by missionaries in various parts of the field.

Henry T. Hodgkin's Y. M. C. A. work has been closely linked with his work for the F. F. M. A. His Sunday morning addresses to young men on such subjects as "Science and Life" and "The Principles of Western Civilisation," have drawn students from other schools besides our own. In other ways he is getting into close touch with Chinese young men. He and Robert J. Davidson have been on various committees in connection with the Educational Union, the Union University, and Church Union.

Methodist Episcopal Church (North).

Conferences of Foochow, Hinghwa, Central China, North China, and West China.

Foochow.—Circuits of Foochow, Haitang, Kutien, Mintinghsien, Ngucheng, Shanghai, Yenpingfu.

Foochow.—The church has responded to the new spirit of reform that is reviving the national life, and which is an influence from the Christian civilization of the West, and our people are, in many places, identified with, if not the leaders of, the social reforms. This is especially true in the anti-opium movement. Mr. Ding Ngengguong, a graduate of our Anglo-Chinese College, a member of our church, and an active Christian worker, is president of a federation of all the more important reform societies in Foochow. A notable event, which signifies much to the church, was the promulgation of a decree by the viceroy of the province last August, prohibiting idol processions and requiring that Christians be exempt from payments to the support of idol worship.

We have taken 163 into full membership, which is five times as many as last year, and have received 241

on probation, over double the number received last year. Over half of those who found Christ were students of our educational institutions in Foochow. At one time 39 young men of the Anglo-Chinese College were baptized and admitted, and at another 36 girls from the boarding-school. From 55 day schools in the district 175 were received on probation, and 14 into full membership.

Hinghwa.

Circuits of Hinghwa, Sienyu, Yehwa, Yungan, Yungchun.

A glance at the statistics shows that it has not been a year of large numerical gains. There has been an increase of only three per cent., the smallest increase in a good many years. Nevertheless I believe it has been a very good year in the progress that counts most for the future salvation of the Hinghwa people.

The organization of preachers' wives into a "Stimulating and Working Society" has been a notable feature of the year's work. They have held their annual examination with most encouraging results.

Central China.

Circuits of Chinkiang, Kiukiang, Nanchang, Nanking, Shanghai, Wuhu.

Nanking.—The administration of the university for the year has been interrupted by the transferring of Dr. Stuart to the editorial and translating work in Shanghai.

The student body is a great improvement over what we had in former years. This is due to our now being able to select our students more carefully, and also to the fact that students are beginning to realize that a usable knowledge of modern learning is not to be had from two or three years devoted to elementary English and science. We are also insisting that students, both church members and non-Christian, shall pay something for what they are getting.

North China.

Circuits of Changli, Lwanchow, Peking, Shanhaikwan, Taianfu, Tientsin, Tsunhwa.

Lwanchow.—Dr. Pyke was asked to help us in holding a revival meeting of two days, which resulted in great blessing. At Tangchiaho also we had a successful revival conducted by Mr. Tseng.

Peking.—We have three well-situated chapels on or near the three great streets in the southern city. "After six months," writes Rev. James H. Pyke, "the interest still continues. This is more especially true of the chapel on the Great Front Street, which is crowded for hours every afternoon in the week. Usually, toward the close, all the standing room is occupied, while numbers are without about the door. Deep interest in the preaching is always manifested, and often there is considerable emotion. When an expression of faith and purpose is called for seldom less than twenty to thirty hands are uplifted, and the entire audience will rise and stand with bowed heads while prayer is being offered. The silence and order observed is equal to that of the most devout congregations. More than one hundred have applied for admission to the church, most of whom have been received on probation, while half as many more are inquiring."

The revival meetings held in Asbury Church during the spring must be recorded as one of the events of the year. Perseverance was rewarded by decided victory over all obstacles, and the entire church received a great blessing. It was good to see the pastor come out from under a deep cloud into the warm sunshine again.

Tsunhwa.—In Tsunhwa city with the ruins still standing on our once well-arranged and beautiful premises in the south suburb, where only the hospital building and school dormitories have been restored, there is small reason for wonder that the people are not attracted to us, and surmise that we are totally discour-

aged, if not afraid to come back and live and work as formerly.

Never before have all classes been so ready to hear and ask intelligent questions, not in a spirit of condescension or flippant curiosity, but with an eagerness to understand the Gospel and the object of all this work of the church. Nearly 12,000 copies of Scripture portions were sold from the beginning of April to the middle of June. It was a wonderful time of seed-sowing.

West China.

Circuits of Chengtu, Chungking, Shihsun, Suining, Tzechow.

Chengtu.—Batang is twenty-five days' journey from Chengtu on the borders between Szechwan province and Tibet. It is the common meeting place between the Tibetan and Chinese traders. Our missionaries would have gone on to Lhassa, except that the Tibetan and Chinese government united in prohibiting their going farther than Batang.

China Inland Mission.

Provinces of Sinkiang, Kansu, Shensi, Shansi, Chihli, Shantung, Honan, Kiangsu, Szechwan, Kweichow, Yunnan, Hupeh, Kiangsi, Anhwei, Chekiang, Hunan.

In looking back over the last seven years it is interesting to note that the net increase during this period has been 28 per annum. In 1902 the total number of missionaries connected with the C. I. M. was 735, while at the beginning of the present year it was 928, which gives a total net increase of 193 workers for China in connection with this one mission.

From the statistics already received we find that more than 30,000 Chinese have been received into church-fellowship by the mission since its commence-

ment, and of this nearly 21,000 are still spared to gather round the Lord's table from time to time Of this number, 2,540 were received into fellowship during last year.

For the shepherding of these souls and the evangelization of those yet unreached, the Mission has 211 central stations, more than 790 out-stations, 995 chapels, 9 hospitals, 34 dispensaries, 84 opium refuges, and more than 200 day and boarding-schools with about 4,000 scholars.

Special attention may be called to the growing importance of our schools for giving Christian training and instruction to the children of church members. Readers of "The Story of the C. I. M." will remember that such school work dates back to the early days of the "Lammermuir" party, but with the more rapid growth of the churches in recent years, the development of this department has become imperative. And, in addition to the schools for the children of Christians, the growing need for trained native helpers and for more definite Bible teaching throughout the churches has, in the natural order of development, become increasingly apparent during the last few years. For this important work several men have been set apart; some for the systematic training of selected Chinese helpers, who will be gathered into central Bible Training Institutes for a two years' course of study, and some for the holding of shorter courses, extending for a few weeks at a time only, with selected church members at the various stations and out-stations throughout the provinces.

The Religious Tract Society's effort to raise £20,000 for Christian literature in China, the China Emergency Committee's effort to raise £100,000 for educational, medical, and literary work in China, the Yale University's Mission in Hunan, the proposed Princeton University Movement in Peking, the Pennsylvanian University Movement in Canton, the Eton Hostel for Chengtu, the suggested Oxford and Cambridge scheme, and proposed

Hongkong University, the allotting of £35,000 from the Pan-Anglican Congress Fund for work in China, etc., etc., show how auxiliary agencies outside the regular missionary societies are having the needs and claims of China laid upon them.

Of Shansi Mr. Lutley writes: "The gracious work of the Holy Spirit in revival has been spreading until every church in Central Shansi has been reached with the blessed life-giving river."

At Hwochow one of the Chinese helpers testified that he had been unable to sleep all night on account of his sin, and must confess it. During the Boxer troubles the sum of Tls. 100 had been sent by the missionaries in Pingyangfu to Mr. Robertson, who afterwards died. The money never reached him, and was subsequently hidden by this helper in his courtyard. As the Boxers looted and fired the house every one thought the money was lost, but he had afterwards dug it up and used it himself.

As he told this story he became greatly agitated, and fell in agony of mind to the ground, crying aloud and beseeching God to forgive him. On the women's side of the building his wife was also weeping aloud for having hindered her husband.

Mr. Adam reports that the Miao have, out of their awful poverty, been giving most liberally and willingly to God's work. "Sometimes," he states, "one feels really sorry to take their gifts; only we know how distressed they would be if we did not receive them. Surely the heart of the Lord Jesus must be greatly rejoiced to see His grace thus abounding in the hearts of these dear people. They have given grain and cash sufficient for the support of three preachers and possibly for a fourth. So thankful are they for the good news of God's dear Son, brought to them through the Bible, that they sent $25 to the British and Foreign Bible Society and $14 to the West China Tract Society as thankofferings."

Miss Guex writes of a certain widow: "So constantly has she invited the passers-by to come in to hear the doctrine that a bird, a sort of magpie, which her boys keep in a cage, took up the cry, and to the astonishment of all, the bird with its high-pitched clear voice would repeat the words of the good woman—"Lai-t'ing-tao-li"—"Come and hear the doctrine."

Foreign Christian Missionary Society.

Chaohsien, Chucheo, Luchowfu, Nanking, Nantungchow, Shanghai, Wuhu.

Evangelist Shi, of Chucheo, accepted an invitation from the Anhwui Federation Council Committee to help in the evangelistic services at the Wuhu Bible Institute in April. This was the first institute gathering of the Anhwui province Christian workers under the Centenary Conference plan. Our Nanking Bible Institute, started six years ago, is now changed into a union institute under the six missions of that city.

Along the lines of progress the misson reports 111 additions to the churches; one new missionary, Miss Eva May Raw; four new out-stations opened; four new day-schools for boys and girls started; a day-school changed into a boarding-school at Chucheo, and last but not least, the Bible College and Training-school inaugurated at Nanking.

Chucheo.—The church at Chucheo and several of the out-stations have had revivals. The chief characteristic of these meetings has been a conviction and confession of sin by the church members. Our most gifted and trusted evangelists have confessed to their being guilty of gambling, opium smoking, adultery, and using the power of the church in official business. A large majority of the most active and prominent members have made open confession of the sins which they have

committed since entering the church. As a result of these revivals, the church has been greatly purified and strengthened.

Nanking.—A. E. Cory has superintended the Union Bible Institute in Nanking, and has acted as secretary of the Centenary Conference Committee for the Promotion of Bible Study. He says: "I have given a great deal of time and energy to the promotion of Bible study. I have seen this work carried forward in some fourteen provinces of China through provincial federation and other committees."

Reformed Church in America.

Amoy Mission.

Districts of Amoy, Chiangchiu, Siokhe, Tongan.

The year just past will be remembered for the many blessings that have come to this Mission. But no one is so outstanding as that which brought the large increase of foreign workers on the 17th of October—the largest in the sixty-six years' history of the work in these parts.

The native church is a growing church, growing numerically, growing in benevolence and in ever increasing self-support. The year 1907 showed an increase of nearly $1,000 in this latter direction. But this review will scarcely reveal that it is growing in spiritual power, the power and might of the Spirit, as we all long to see it. There is a good deal of coldness, deadness, and worse than all, indifference. For some reason the commercial spirit of the times has a most deadly grasp upon many of our church members, while of those who join the church we fear that among them there are not a few coming from wrong motives.

In examining the different churches another thing has been more forcibly impressed than ever before, to

wit, that the church is growing almost entirely from without. The addition from within, i.e., the reception of baptized children, is an exceedingly small percentage.

Chiangchiu District.—Work in the upper Chiangchiu district has been greatly interfered with by the great flood of October 15th, in which over 1,000 lives were lost. In Chiangchiu city over 6,000 houses were wholly or partially destroyed. Immense tracts of ripening grain were ruined, and with it vanished many a farmer's fondest hopes. The river was a raging torrent; in places over thirty feet above normal level. In the ladies' house and girls' school the water left its mark five and one-half feet above the floor and three feet and a half in the missionary's residence. Some 450 feet of ten-foot high compound wall were battered down. The book room succumbed, and a goodly stock of books was ruined.

The church escaped the flood, and has had a year full of blessings. The attendance at Sunday services has been remarkable, and affords a fine sight. The platform is in the centre of the large auditorium, about which the pastor assembles his attentive flock of men, women, and scholars. The Senior and Junior Endeavor Societies are still flourishing.

The Lengsoa church remains the banner church in the sense of giving greatest cause for rejoicing. Notwithstanding that the church roof is being demolished by our enemies—the white ants,—the members of this church are also gradually making inroads on Christ's enemies. They have asked for assistance to open four new out-stations within their borders. Alas, on account of scarcity of laborers only one has been opened, and that one only because the church was willing that one of their number should hold the fort as chapel keeper, while members of the consistory take turns in conducting Sunday services.

The Siokhe District.—This is not the only church in this region where women never darken church doors throughout the whole year. Is it a wonder that many churches are and remain weak ?

United Methodist Mission (English).

North China, Southeast China, Southwest China.

North China.

Circuits of Tientsin, Laoling, Wutingfu, T'ang-shan, Yungp'ingfu.

The area occupied stretches from the Yellow River to the Great Wall, and embraces hundreds of cities, towns, and villages. Evangelistic, educational, and medical work is carried on, with special agencies for the instruction of women and girls. . . . .

The medical work is also evangelistic, and many thousands of sufferers, who are relieved each year, hear the Gospel. Martyrs' Memorial Hospitals are to be erected at Wutingfu and Yungp'ingfu. In the latter city hospital work is carried on on a small scale, but further extension is contemplated. The Chu Chia Hospital has enlarged its usefulness by the establishment of branch dispensaries in the neighbouring cities of Teh-ping and Laoling. . . . .

This is the jubilee year of the North China Mission. It was in 1850 that Messrs. Innocent and Hall started for the Celestial Empire, and for a few years the work was necessarily small.

Laoling Circuit.—There is not much progress to report in this circuit, and the baptisms have been fewer than usual. . . Some of the newer churches are fairly progressive, but some of the older churches remain stationary year by year.

The causes no doubt are complex and hard to discover, but one of the contributory factors is, I think,

evident. We are trying to cover too much ground with our limited staff of workers; the result being that some of the more distant places can only be reached at odd times, and the light fails, and those who were groping their way towards the light sink back into the gloom.

Wutingfu Circuit.—The condition of the Wutingfu circuit does not vary very much from that of the previous year. The work of the churches has been steadily maintained, though we cannot record any great increases. A number of places report larger congregations, but at others there has been a slight falling off.

T'angshan Circuit.—The T'angshan circuit has made substantial progress during the past year, and we are happy to report an increase of 64 members; the roll of probationers showing a slight decrease.

Yungp'ingfu Circuit.—The Revs. G. T. Candlin, Li Ngan-su, and Liu Fang (the latter a devoted young pastor of the American Methodist Church at Ch'anglihsien) commenced for us a week of special services on February 27th. The meetings, held twice daily, were remarkable for great manifestations of spiritual influence and power. Members were in from all the country churches; the morning attendances never fell below 60, while each night the chapel was packed to its utmost capacity with about 150 people.

Southeast China.

Circuits of Ningpo, Wenchow,

Ningpo District.—Our Ningpo work covers a big area. From our most northern station to our most southern station is a distance of 600 Chinese *li*—200 English miles. Our stations are scattered over eight different hsiens or magistracies. We have work in three walled cities; the United Methodist Church being the only Protestant mission working in two of these walled cities. . . . .

During the past year three new churches have been built in three widely-separated districts, viz., Mocu, in the Yuyiaohsien; Chinghse, a walled city at the mouth of the Ningpo river; and Ahcu, on the island of Nendin, situated at the extreme south of the Chusan Archipelago.

Wenchow District.—At the Chinese "New Year" our honoured superintendent, Rev. W. E. Soothill, paid his annual visit to Wenchow. The journey to and from Wenchow from Taiyuanfu is over 3,000 miles, and is taken in cold weather. He says: "All I can say is that I have never held such meetings before in my life and never seen such manifestations of the working of God's Holy Spirit in Wenchow, and no greater even here (Taiyuanfu) under Mr. Goforth, whose visits to Manchuria and to Shansi have recently produced such a wonderful repetition of the Welsh Revival. It was a wonderful thing to see a whole Wenchow congregation of men and women utterly broken down, weeping and acknowledging their sins in the realized presence of God, and this without any factitious attempt on the preacher's part to 'work on' the feelings of the people."

Mr. Stobie asks whether the time has not come, with a Christian community of 9,000, for more being done to deepen, strengthen, and illuminate the native Christian. How is this to be done with not only an insufficient, but a depleted staff?

Southwest China.

Chaotong Church, Tongchuan Church.

Tongchuan Church.—Five new chapels have been built by the Miao of these districts. The buildings are much like barns—four mud walls, mud floors and thatch roofs.

Regular preaching on Sundays is conducted in 13 or 14 centres. These pulpits are practically filled by Miao preachers. We have been pleased to notice how,

with increased responsibility, these Miao brethren have become much more self-reliant and trustworthy. We have 12 men on the regular preaching staff. . . . .

During the past months a new hymnbook for the Miao, and a translation of St. John's Gospel, have been issued ; the former by the West China Tract Society and the latter by the British and Foreign Bible Society. Both books are selling well. These were prepared by Mr. Pollard before he left for furlough, as was also a catechism now in the press.

Presbyterian Church of England.

Districts of Amoy, Swatow, the Hakka Country, Formosa, Singapore.

Amoy District.

Amoy, Yungchun, Chinchew, Changpu.

Amoy.—In the Anglo-Chinese College an interesting incident of the year was a request from the Taotai that some of the lads should become interpreters to the American sailors while the American fleet was in the harbour. Sixty of the lads, mostly members of the College Y. M. C. A., assisted in a Y. M. C. A. tent put up as a resort for the men of the fleet. "The Y. M. C. A. tent," says Mr. H. J. P. Anderson, "was the most popular of all the tents. The college lads were most useful and the practice in speaking English was good for themselves."

The pupils have worked satisfactorily. "We have more than maintained our ground, spite of the fact that the government schools are subsidised, while their pupils have an easier road than ours into official employment."

Yungchun.—Mr. Moncrieff, of Yungchun, says: "The work seems at present to be peculiarily hard. For one thing there is a frequent demand from the Christians for help in their lawsuits."

Our boys' schools are having a hard fight. The new government schools are carrying everything before

them. They have the patronage of the chief Mandarin, and are liberally subsidised out of the public funds with bursaries and other attractions.

Changpu.—The reform movement is in evidence in the district. The Viceroy has issued a proclamation against idol processions, posted up everywhere in the province, and government pressure is brought to bear upon officials to give up binding their daughters' feet.

Swatow District.

Swatow, Chaochowfu, Swabue.

Swatow.—As the native church grows with ever-increasing demands on a mission band which does not increase in the same proportion, as moreover the new era in China requires that more time and strength be devoted to the mission colleges and schools, it is more and more difficult to give due prominence to the offer of the Gospel to the non-Christian throngs, a regret which comes from every part of our Mission field.

Some increase is reported in the contributions of the Swatow congregations to the Preachers' Fund. But preachers' salaries must be raised if the promising young men of the church are not to be drawn away from the Christian ministry. And for a time this will necessitate more help from home.

"Cases" have been fewer than usual; only two: a Haisua Christian accused unjustly of taking part in an insurrection in 1906 and in peril of execution, on whose behalf one of the pastors successfully interested himself, and a dispute in the Iamtsau pastorate between some of our people and some nominal Roman Catholics in the same village.

The Hakka Country.

South Hakkaland, the North Hakka Field.

South Hakkaland.—The adult baptisms of the year (33) have been fewer than usual; some held back

because of irregular attendance at the Sunday services; fewer candidates besides, since the people now realise that connection with the church brings no material gain; here, also, as at the other centres, the Mission band having less time for visiting the stations. The new educational stir requires increased attention and labour to be bestowed on efficient training of the native ministry.

Formosa.

Tainan, Takow, Chianghoa.

The Japanese Presbytery of Formosa, a Presbytery of the Japanese Presbyterian Church, has several ordained pastors. It carries on work amongst the 50,000 Japanese and the Japanese-speaking Chinese in the island.

Tainan.—All the old Chinese stagnation has been changed by the Japanese. The island has been surveyed, the results published in artistic maps and plans; a census taken; good roads made everywhere; a railway constructed from Takow to Kelung (one day's journey instead of nine), with branch lines projected across the island and along the coast; an efficient postal service established; streets widened; a good water-supply and effective drainage introduced in most considerable places; thirteen large hospitals built and staffed from a new medical college at Taipeh, the seat of the Japanese government; precautions enforced against plague and small-pox; the use of the anti-plague serum, so many dead rats to be brought monthly by each family to the nearest police station (for each rat a reward of a penny given); furniture and bedding periodically brought outside and aired, and rooms opened up and swept.

In the 2,000,000 Formosan Chinese, for whose evangelisation our Mission is responsible, there are people of all sorts, but only the poorest have been hitherto much influenced, whether by preaching or by the medical work. The townsfolk are hardly reached

at all. Some sixty of our ninety-five stations are in country villages, and fully 80 per cent. of the worshippers who meet in market-places and prefectural towns come from outside villages. Thirty years ago there was a large ingathering of civilised aborigines; on a smaller scale such a mass movement as has occurred in India amongst the lower castes and the outcastes, with something of the weakness as well as the joy of such conversions.

Most missions and most religious reforms have proceeded from the poor upwards. The Formosa work has followed an ordinary law, and needs to confess no failure. But our brethren long to be able now to win the influential classes, and they are hindered by the fewness of their number and the needs of the Christian people already gathered—6,000 baptized adults and children scattered over a wide area—while the educational equipment of the Mission is utterly inadequate for the new tasks. The ordained Chinese pastors are few; thirty-seven stations (with 1,000 baptized members) have no resident preacher; the east coast seldom see a missionary; the preachers have not had the training which would enable them to meet the demands of the new time.

Japanese, an imperative subject in a Formosan high school, is now to be taught by a certificated Chinese teacher, who has gone through the normal course in the Taipeh Government College. It will thus be possible to prepare the boys for government examinations, and this should increase the number on the roll. The other Chinese teachers are trustworthy men. The junior Chinese teacher has gone to Japan to complete his studies in the Kyoto Doshisha College, a Christian institution.

The Mission ought not to pass by the Formosan Japanese. It could reach them best perhaps by the establishment of a Christian college at Taichu (in the Chianghoa district), the Canadian Presbyterian Mission and our own uniting in the enterprise.

Singapore.

They have the individual cup in Wukingfu because of leper communicants. In some of the Singapore churches separate cups have been provided for leper communicants, and in one church at least for a whole congregation.

The Christian and Missionary Alliance.

Central China, Shanghai, South China, Western China, and Tibet.

Central China.

Wuchang, Hankow, Wuhu, Wanchi, Nanlinghsien, Tatong, Tsingyanghsien, Ch'angsha, Siangtan, Changteh.

The most interesting incident of the year has been the building of a new training school for native workers at Wuchang under the direction of Doctor Glover. It is known as the Blackstone Bible Institute in grateful recognition of the noble service Mr. Blackstone has given both in contributing and securing funds for this purpose. The supreme note, both in the praises and prayers of the missionaries, is revival.

There are several large homes for widows in Changsha under official management. The matrons or some of the inmates of several of these have come to the chapel and invited us to visit their homes and preach, and we have eagerly grasped the opportunities and gone to them. However, we have never been permitted to stay very long, for the official, who has no love for us or our Christianity, hearing that we were there, sent in a messenger asking us to leave, giving a foolish excuse. One such home we visited last spring, where there were over a thousand widows with their children, who were taught to do embroidery for their support.

South China.

Wuchow, Pingloh, Kueilin, Pingnam, Kwaiping, Nanning, Lungchow, Watlam, Lauchow, Lohting.

An extract from a report of the work at Lungchow reads: "I decided to go from door to door and put a Gospel into every home, free of charge, and tell the story of salvation to each one as I had opportunity. I found the people ready to listen, and many invited me into their homes, giving me an opportunity to explain to them more clearly the way of life. This is said to be a work difficult to do in China, owing to the peculiar social conditions that exist here. But I found that the difficulties were more imaginary than real.

"Although we have not yet begun a work in this neglected land (Anam) of 25,000,000 of people, I feel I cannot close this report without including it. We feel that the opening of Lungchow, right on its border, is an important step toward its opening."

Western China and Tibet.

Taochow, Minchow, Titaochow, Chone.

Our West China Mission has six stations—four in Kansuh and two in Tibet. A new centre has just been opened in Hochow, a city governing a population of 400,000 people.

The two first female baptisms were included last year, also one Tibetan and two half-breeds, partly Chinese and partly Tibetan.

London Missionary Society.

Provinces of Kwangtung, Fukien, Kiangsu, and Chekiang, Hupeh, Hunan, Szechwan, Chihli.

Province of Kwangtung.

Hongkong, Canton, Fatshan, Poklo.

Hongkong.—The Canton-Hongkong Mission, though it experienced a number of vicissitudes, finds itself at

the close of the year in a much improved position as compared with that described in the last annual report.

The outstanding events of the year in connection with the evangelistic work were the death in February of Mr. Tong Siu-ping and the call of the church to his successor, Mr. Cheung Chuk-ling. Mr. Ping was "a living epistle known and read;" never leaving a duty undone, nor ever failing in loyalty to conscience.

"The To Tsai Church should never lose sight of its obligation to German Lutheran Societies in South China, which have bestowed on it two able and cultured teachers in the persons of Mr. Wong Yuk-cho, whose spiritual lineage and early service linked him with the Rhenish and Berlin Missions, and of Mr. Cheung Chuk-ling, who was born, nurtured, and trained for the ministry in the Basel Mission."

Canton.—In June, owing to the excessive rains, the north-east and west rivers overflowed and devasted the surrounding districts. In many places the crops were totally destroyed. In raising funds to help the needly, Christian and non-Christian worked side by side, and a striking proof was thus afforded of the change in public feeling towards the former.

"In the future the whole weight of State influence and support will be on the side of Confucianism." In Canton the Minister of Education has issued most stringent regulations forbidding the teaching of the Christian Scriptures in any school under his control. No new school, of the new type, can be set up on Chinese ground and run by Chinese unless they conform to his rules and are under his inspection. The only exceptions are schools controlled by foreigners, or schools in church buildings.

The change in the status of the church has made the position of the foreign missionary rather a delicate one. There is a marked feeling of independence and

sometimes veiled impatience of what is thought to be foreign control. During the first two years of existence as a self-supporting church, the elders and deacons have met all the financial obligations, ending each year with a substantial balance.

The changing conditions in Canton are making themselves felt. Sunday, for example, is becoming more and more a day of leisure for many, and societies with more or less of a philanthropic motive, are being started "all round." Sunday being so much more a leisure day makes it an exceedingly busy day for certain businesses, which find it increasingly difficult to shut their shops on Sunday.

Fatshan.—"Towards the end of the year Mr. Chan Chun-sin, one of the members of the Fatshan church, gained great distinction in Peking. He has been in America for several years, first as interpreter in the Chinese Legation at Washington and then in a large agricultural college in California. He returned to China in 1907, and last year, at the examination held in Peking under the new *régime*, he passed the highest of any of the students who have been abroad. He now holds an appointment as head of an agricultural college established at Moukden. If he keeps true to Christ, and he has been an earnest Christian up till now, we may well hope that he may be a good servant of China and a witness for the truth in high circles."

Poklo.—At one of the oldest chapels, Naam She Tong, there was a great disturbance in June due to a village feud arising out of the surrounding villages endeavoring to force the Christians in Naam She Tong to subscribe to a heathen festival.

Fukien Province.

Amoy, Hweianhsien, Changchowfu, Tingchowfu.

Amoy.—The number of churches and out-stations in the North River and Hweian districts is just one-half

of the total number in the whole Amoy mission, including the Ting Chiu branch. Out of a total of 238 adult baptisms during the year in all districts, 144 were baptized in these two districts, while together they account for 1,721 church members out of the 3,372.

Mr. Macgowan writes: "I am happy to say that the political unrest has not so far affected the system of self-support that I have built up with such difficulty during the past years. In my recent visitation amongst the churches, much to my delight they have all subscribed enough to pay for the support of their preachers during the next year. This is all the more gratifying, as I was prepared for a certain amount of disaster, because in the great plain, where the most of them are situated, there has recently been an unprecedented flood that has submerged their rice crops and has so utterly destroyed them that for many square miles they can only be used as fodder for the cattle."

A vigorous Mandarin in one of the counties has appealed to one of our pastors to help him in carrying out his plans for the suppression of opium. "I have no faith," he said to the pastor, "in the scholars and leading men of my district. Many of them are already opium smokers, and their influence will certainly not be used to restrict the production of opium. The Christians have always been opposed to the opium traffic. I believe in their honesty, and so I turn to you to aid me in the great fight that I am going to have in doing away with the production of something that is doing infinite mischief to my people."

Hweianhsien.—The evangelistic work in the hospital was pursued with vigor; both the hospital preacher and the matron are most earnest Christians, and plain speaking and preaching goes on in the hospital in consequence. It may be safely said on nearly everyone of the twenty-six stations there is one person or more who first came under Christian influence in the hospital.

Provinces of Kiangsu and Chekiang.

Shanghai.—"Much has been done to conserve to the Chinese church meeting in Makkacheon, Shanghai, all those rights and privileges which are exercised by congregational churches in the homeland. I have been present regularly at the meetings of the Church Council, and great zeal for the cause of the church has been manifested by the members. This church has taken over the responsibility for the upkeep of two newly-opened stations in the country, and a 'plan' system has been followed whereby workers have gone regularly from the church to conduct Sunday services at one of these places."

Province of Hupeh.

Hankow, Wuchang, Siaokan, Hwangpei, Tsaoshih.

Hankow.—The year was one of strongly contrasted lights and shades. For many months three members of the staff were seriously ill, and the strain of keeping the work going upon those who remained at the station was almost unbearable. Nevertheless the work was carried on and some advance made. The Chinese staff rose to the occasion, working earnestly and thoroughly in each department. At the beginning of the year a certain depression was noticeable in the church, but gradually the tone improved, and for many months, whether tested by the size and attentiveness of the congregations, or by the largeness of the contributions, there was constant cause for praise.

Mr. Sparham writes: "Early in the year, when our foreign staff was at the lowest, some of the leading Christians came to me and said that they would like to start a Tsz-li Hwui or Self Administration Society. Their idea was that the Chinese Christians should raise a fund for church purposes which they would themselves administer for the purpose of strengthening or extending the work of the mother church."

Province of Hunan.

Changsha, Siangtan, Hengchowfu.

Province of Szechwan.

Chungking.

Province of Chihli.

Tientsin, Siaochang, Weikiachuang, Tsangchow and Yenshan, Peking.

Tientsin.—A series of revival meetings in the spring, conducted by a member of the Canadian Presbyterian Mission, was extremely helpful to the members of the city church, and in the autumn some special meetings, led by members of the Methodist Episcopal Mission, stirred the people to renewed efforts to bring their friends and neighbours to a knowledge of the Gospel. During the summer the members of our church and those of the American Board commenced a monthly united service in the city; the idea originated with the native Christians themselves, and received the hearty sympathy and support of the foreign missionaries.

Siaochang.—Mr. Grant emphasises the necessity of convincing the converts that they are responsible for the "running of the church;" it is a fatal kindness to do everything for them, and he adds that "the poverty of the Chinese is an invention of the devil to rob the converts of their most precious privileges."

Peking.—The church in the Chinese city continues to be the brightest spot in the mission. It is entirely self-supporting; pays the salaries of a preacher and schoolmaster, and is liberal in gifts to all outside objects. It is a living church in the truest sense.

Church Missionary Society.

South China Mission, Fuhkien Mission, Mid-China Mission, Western China Mission.

South China Mission.—Provinces of Kwangtung, Kwangsi, and Hunan.

Archdeacon W. Banister, the secretary of the South China Mission, who sailed for Fuhkien in 1880, and after labouring there for seventeen years, was transferred to Hongkong, has been appointed bishop of the new missionary diocese in Hunan.

One of the girls at St. Stephen's Girls' College and Preparatory School at Hongkong passed the Oxford Junior Local Examination—the first Chinese girl to do so.

Two new out-stations were opened in the district of Pakhoi, while at Sheungling, a village ten miles from Tsangshing, in the Canton district, all the inhabitants—130 in number—asked to be taught about Christianity. They cast away their idols and charms and removed their ancestral tablets, and, though poor people, offered a site for a church and $400 for the building. This amount was raised by a subscription of $1 a head from every man, woman, and child, a sum of $120 which was formerly devoted to heathen worship, and $150 obtained by the sale of certain of their fields. In addition the young men promised to provide some bricks for the building and to cut down trees for beams. There were about 100 inquirers in another village in the Canton district, and they too showed their earnestness by giving a house to serve as a chapel and undertaking to provide $100 towards the expenses of fitting it up.

Fuhkien Mission.—The staff of the Fuhkien mission has been thinned by the appointment of the Rev. W. C. White to the episcopal oversight of the new missionary diocese of Honan. Mr. White went to Fuhkien under the Canadian C. M. S. in 1897. He is the first Canadian

clergyman to be appointed to a missionary bishopric beyond the dominion.

The year 1908 brought with it many trials to the Christians in some parts of the Fuhkien province. Plague and pestilence broke out and carried off a number of them, and here and there they experienced the force of the apostle's warning that 'all that would live godly in Christ Jesus shall suffer persecution.' Especially was this the case at Guaboi, an out-station in the Siengiu district, where a difficulty about building a new church arose through the action of an unfriendly mandarin. The pastor and two other converts were set upon by a mob, knocked down, beaten with stones and guns, and stripped and robbed.

The need of agents to shepherd the scattered converts, as well as to evangelize the non-Christians, is pressing, but unhappily the Divinity School at Foochow only had fourteen students in 1908, almost the lowest number since the institution was thoroughly established. The reason for the falling off in applications for admission is said to be the 'smallness of the salary and insecurity of tenure' of catechists in the employment of the native church.

Advantage was taken as far as possible of the increased accessibility of the educated classes. At Foochow the North Fukien Religious Tract Society opened a large reading-room for the better-class merchants and scholars, in which two Christian teachers met the guests and used such opportunities as offered of influencing them in favour of Christianity; at Hokchiang also a book-shop was opened, with good results; and at Siengiu English classes were set on foot, and some of their members began to attend the services.

The adult converts of the year—369 in number—included a woman in an almshouse, eighty-four years of age, a member of the station class at Dusung, four blind women at Kienyang (three of them inmates of the C. E. Z. M. S. school for the blind at Kienning),

and a couple of lepers, both at Foochow and Longwong Besides these there were 1,500 inquirers on the roll at the close of the year.

Mid-China Mission.—Mention must be made of the death, at the age of thirty-four, of Dr. Li, a Chinese evangelist, who conducted special services at several of the society's stations in the mission in 1907 with much blessing. The Rev. H. W. Moule says: "His great ability and intense earnestness and spirituality led many to hope that as he gained experience and depth of knowledge he would prove a greater and greater power for God in China."

Abiding results seem to have followed the meetings conducted at Shaohing in 1907 by Dr. Li, whose death has just been recorded, for some of the Chinese agents and other Christians showed an earnest desire for a closer walk with God, and at their suggestion special prayer-meetings were held on five consecutive days in the autumn. . . . . A revival was witnessed also at Hangchow, where a series of afternoon meetings was arranged by the Chinese, followed a little later by another series, primarily for young people attending the schools and colleges. The Christians at some places were marked by liberality in their support of the work, as in the T'aichow district, where their contributions advanced from $765 to $1,013, an average of nearly one dollar per head, and that in a famine year, and at several places in the Chuki district, where the Christians prepared and fitted up little chapels, bearing a large share of the expense themselves.

Even in the courtyards of idol temples people listened quietly and respectfully when lantern slides or Scripture cartoons were explained, and the anxiety of the women to hear about Christ is emphasized by several of the workers. At some places near Ningpo, however, the Chinese showed antagonism to Christianity, and in the Shaohing district, although there was little rudeness,

hearts are said to be in many cases 'hard as adamant.' The difficulty experienced at Shaohing is due to the fact that a number of the inhabitants are dependent for their living upon the manufacture of paper-money to be used in the worship of the gods or ancestors.

In order to meet the difficulty, by providing some other means of gaining a livelihood for women anxious to become Christians, a small towel factory was opened during the year. Special work is carried on in Hangchow among students and also among upper-class ladies. Miss D. C. Joynt found some opportunities of speaking about the 'Jesus doctrine' to the girls—daughters of officials and gentry—belonging to the Provincial Normal School, in which she taught calisthenics, and in the summer she was able to take a forward step in connexion with the work among ladies in the yamêns.

Western China Mission.—The past years in the mission have been largely a time of breaking up the ground and sowing the seed; now the harvest is being reaped. Year by year the number of baptisms show an increase, and it is evident that the work has got hold, and may be expected to grow still further as time goes on. The case of Mienchuh exemplifies the change which is taking place. During the first six years after its occupation, only six converts were received into the visible church, but during the last seven years 137 persons have been baptized and 165 admitted to the catechumenate.

CHAPTER VII.

I.—EVANGELISATION IN THE CITIES.

THE work of city evangelisation may be conveniently dealt with under two headings, which may be roughly classed as 'Outdoor' and 'Indoor.' By outdoor work we mean all those efforts in which the worker goes out to seek those whom he would influence; by indoor work that which is done in the chapel or guest room.

In outdoor work the colporteur is necessarily to the fore. He goes daily with his books to the streets, finds a suitable spot for spreading out his most attractive pictures or booklets and by conversation or preaching endeavours to interest passers-by and secure sales. For the most part he is content to lay his books on the stones, but we have at least one enterprising colporteur in Central China who has designed for himself a colportage stand on wheels, upon the top and sides of this a brave display of Gospel truth in prose, in verse and in pictorial representation is made, and behind it as in a pulpit the preacher can stand and easily preach to the surrounding crowd. Sometimes a visit to the larger teashops of the city may prove as effective as remaining on the street. Here the colporteur may either go quietly from table to table offering his books for sale, but making little comment upon them for fear of being ejected by the innkeeper, or he may take his seat at one of the tables and ordering a cup of tea, secure liberty to talk to other customers near him of the work he has in hand; if he is a tactful man it not infrequently happens that in this way he may gradually lead in an interesting conversation to which a number of other tea drinkers are attracted.

In the larger cities there are always hotels frequented by merchants from different parts of the empire. Excellent work is often done by a colporteur visiting these houses. It is especially effective if a Hunanese colporteur can go to a Hunan hotel, a Szechuenese to a Szechuen hotel and so on, but given grace and tact a man of any province may go to an inn of any province and usually make a good sale of books. Years ago when Hunan was a closed province the Christian colporteur was always welcomed in the large Hunan inns at Hankow and found his books purchased with avidity. Hunanese away from home were keen to see and possess the 'wicked' Christian books of which they had heard so much evil, and in many cases took them back to villages and cities that otherwise would never have had an opportunity of learning the message of Christianity.

In a similar way the boats from a distance that crowd the river marts should be regularly visited and especial attention be given to the Chinese and foreign steamers that are so largely used by native travellers, and to railway passengers wherever they can be reached. Formerly the steamer passenger beguiled the tedium of the journey with the opium pipe, to-day he provides himself with cheap literature, which often means the translation of an undesirable French novel. When Christian books are attractively got up, as they usually are to-day, the colporteur can take his place among the other booksellers and be sure of making sales.

To make colportage work really effective more time should be given to the training of the colporteur ; let at least a year's instruction be given him at the commencement of his career and a special school be arranged for such workers at least once a year. There is at present too little touch between the colporteurs of different societies working from one centre, yet they are men of similar type and with similar difficulties and temptations,

and they might well be grouped into one class for instruction.

In the neighbourhood of most large cities in China are to be found ancient temples where annual festivals are held, and to which the people—men and women—flock in large numbers. Such festivals are being largely availed of in many centres for earnest Christian work. It should usually be a point of honour not to press the sale of books or to attempt to preach within the precincts of the temple. Private conversation with either priests or worshippers is seldom resented. The best preachers, foreign or Chinese, should band themselves together for this work, and probably at about two hundred yards distant from the temple they will find their most suitable stand. A strong native table forms a good platform, and if a succession of interesting preachers can be secured, a crowd that slowly changes but does not diminish can be held together for hours a time.

Among the worshippers on such an occasion there are usually three well defined classes :—

1. Devotees, chiefly of the vegetarian sects.
2. Those who come to pray for special help or to return thanks in accordance with a vow made by themselves or their parents.
3. Those who are attracted by the excitement and enjoyment—the *jeh nao*—that never appeals in vain to the Chinese, who for the most part live in a very grey or drab environment.

It is not an attack upon idol worship that such an occasion demands, but a call to a higher life and the pressing home of the knowledge of the all-present, ever-living, ever-loving one, who is mighty to save. If wisely approached it will be found that each class is very receptive.

While most of the work indicated above must necessarily be done by the Chinese staff, the superintending missionary should keep in touch and as far as practicable should at least occasionally engage in each form of work. The Chinese tend to grade off work as more or less respectable, but this tendency is greatly modified

where a missionary who commands their affection shows that he regards it as an honour to take part in any form of soul winning.

There will of course be circumstances when the wise leader will see that he can best help by suggestion, leaving the more intelligent of his Chinese friends to make their own plans and carry them through also. New forms of organisation are developing, and at times the work is the stronger for the missionary not obtruding himself. Just recently I have heard of good work being done by the members of the Y. M. C. A. connected with one of the leading Christian colleges in Central China. The college is situated in a large provincial capital, where camps and government colleges abound. Two young men will start out for an afternoon and call at camp or college as the case may be. One of them takes the lead in general conversation and the usual complimentary talk and then introduces the subject of Christianity and asks his friend to speak more fully about it. I am assured that the visits have been welcomed and no unwillingness shown to listen to the Gospel message.

In the 'outdoor' work for the evangelisation of our large cities, women's work must never be forgotten. The comparative failure of much of our best effort in the past has resulted from its one-sided nature. Great efforts have been made to win the men, and comparatively so little has been done for the women. Probably the complaint that second generation Christians are often disappointing is largely to be traced to this cause. The simplest and most primitive form of Bible-women's work is still the most effective, viz., house-to-house visitation. Where the Bible-women are tactful and well instructed they seldom meet with a rebuff, although they are at times tried by finding the women of the house they visit too busy at the stove or spinning wheel to give their undivided attention to the Gospel message. The most satisfactory results are achieved when the Bible-woman

can arrange to come on certain days to teach her sister to read. Intelligent young women often jump at the opportunity of learning to read, and while giving valuable help in this way the Bible-woman has her opportunity of giving careful and thorough Christian teaching. The wives of the men converts and mothers of the children in mission schools should be especially sought out. Many churches in China have had congregations composed almost entirely of men, but where a wise use of suitable Bible-women has been made the women's benches rapidly fill up and provide some of the most interested and earnest listeners.

The 'indoor' work of evangelisation in the cities may be dealt with more briefly. Street chapel preaching has been from the early days of Protestant missions in China the most prominent and the most successful means of reaching all classes, and while many other agencies formerly unknown are now in full activity it is probable that no one other agency is so potent to-day as this primitive one. A change, however, seems to be taking place in two directions. Formerly most of the work was done in the day time, and strangers from a distance were most in evidence in the congregations; now the tendency is to put more and more stress upon evening preaching, and the effort is made to interest and win the people of the neighbourhood; moreover for this evening work it is often found helpful to have hymn singing, reading of Scripture and prayer as well as preaching. In other words less stress is laid upon wide evangelism now that almost every part of the empire is in touch with Christian missions and more effort is made to build up strong local churches. Again, far less is heard in the addresses about the falsity of idolatry and the folly of superstition; all this is now taken for granted, and the preacher addresses himself more to the task of unfolding the teachings of Christianity, its ethical and practical aspects and more especially enforcing the great doctrines of grace. In some missions guest room work

is largely if not entirely taking the place of street chapel work. The best results are obtained when the guest room with its personal dealing is used as the adjunct of the open preaching in the chapel.

In large student centres special lectures and services are greatly appreciated and well attended by the student classes.

The question of efficient evangelistic work in connection with hospitals and dispensaries should receive careful thought. While greater skill and thoroughness is being shown in surgical and medical work and higher results are being attained, so that as object lessons of Christian philanthropy our hospitals never stood so high as they now do, it is a question whether the evangelistic side is pressed as earnestly as was once the case. The foreign missionary becomes more and more the leader and organiser of a large band of Chinese workers, and it is no longer possible for him to spend the time at the bedside that once he delighted to do, but it should be recognised that this work demands the best efforts of our most highly trained evangelists, men who can not only lovingly enforce the claims and consolations of the Gospel to those in the wards, but can form friendships and carry on correspondence with those who have been impressed, after they have returned to their homes.

In closing, I would strongly emphasise the necessity of setting apart men as evangelistic missionaries. Educational work, literary work, medical work, business work, training work, are all indispensable, but it should be our concern to arrange that at each important centre at least one man should be set free to specialise as a preacher of the Gospel to the masses. Whatever other work we attempt, nothing should be allowed to put out of sight what is after all our first and greatest duty, namely the making Christ known to the people as a whole.

C. G. SPARHAM.

II.—EVANGELISTIC WORK IN THE COUNTRY.

To report progress during the past three years in country evangelism over such a vast area as China, and in the very short time given, is a well-nigh impossible task if strict accuracy in figures is aimed at. To make my statements as accurate as possible I have corresponded with representative missionaries in all of China's eighteen provinces, but I have altogether refrained from giving statistics. These, if given, could be at best only fragmentary and altogether an unsafe guide to the student of the great evangelistic problem of China. The replies from the provinces to my sets of five questions have not been all that I could have wished, but in addition to my efforts in that way to get the needed information my connection with the recently organized Evangelistic Association of China has put me in possession of information of the greatest value. I do not claim for this chapter the strictest accurateness so far as the work in every province is concerned, but the conclusions arrived at, I venture to say, will be a fairly safe guide to those interested in this work.

Evangelism in the country places is the great pressing need at the present moment, and in reporting the progress of the work for the past three years it is necessary to view the whole question, especially in regard to the reasons why it is not more to the front than it is. I will do so under the following four general divisions:—

I. The field and present-day opportunities.
II. The evangelism of the rank and file.
III. The regular staff and its limitations.
IV. The present need.

I. THE FIELD AND PRESENT-DAY OPPORTUNITIES.

This is certainly the day of opportunity in China, and not from one standpoint only can this be said, for both as regards the accessibility of the country and the open ear of the people it can most truly be said that

China is open as never before. This is the testimony of devoted workers in all parts of the Empire. More than forty years ago the late Hudson Taylor said that there was no need to pray that China might be opened to the Gospel, that it was even then open, and God was waiting for His people to enter. If that was so then, what shall we say of conditions to-day ? God is, in a very real sense, waiting for His people to enter, and with the greater opportunities come the heavier responsibilities.

When we speak of China being open do not interpret that as meaning that the Chinese are hungering for the Gospel. They are hungering for something and we know that the Gospel alone can satisfy their real need, whether they know it or not. The people everywhere manifest a willingness to listen that has not been known before, and all the Bible Societies report unprecedented sales of Scripture portions.

It can also be safely said that there are now no parts of this immense land that are closed to the missionary or the Chinese evangelist. Even the small hamlets will give welcome to the Chinese evangelist, even though sometimes these are now still inaccessible to the foreign missionary. If progress in aggressive evangelism in the country district may be thought by some to have been slow in the past few years, it has not been because of closed doors, but rather because the churches at home have not laid hold on their God-given opportunities. Of no time more than the present could the following words have a direct application : "Behold, I have set before thee an open door." Will not He who opened the door require it of the churches that it be entered, and that it be entered speedily, for we know not how long it may remain open ? Surely in this respect at least there has been progress and that of a divine order, for has it not been Jehovah going before His people !

There may be many conflicting opinions as to the secondary causes for the wonderfully open door, but we

will not now enter into any discussion of these: sufficient for us to know that God, who is Lord over all circumstances and causes, has set before us this open door.

We can also report progress as regards the opening of new centres. We cannot tabulate the exact number opened * during the past three years, but extracts from one or two letters may give a fair idea of what has been taking place in most parts of China. A letter from the far-off province of Kansuh says: "In the south of the province an out-station has been opened at Hsihohsien, and another at a market town. In the west an out-station has been opened at Hochow. In the northwest an out-station has been opened thirty *li* from Liangchowfu. In the central part a missionary is at present living in an inn, hoping to open up settled work in Kongchangfu." It is a long distance from Kansuh in the north to Kiangsi in the south-central part of China, but from the latter province we have the news that five places have been opened by three different missions. These are additional outposts ready to be used, with all other missionary centres, as bases for extended evangelistic work when the churches at home send forth the needed evangelistic missionaries.

With all that is encouraging in connection with missionary effort in China there is the fact, very much to be deplored, that several centres have had to be abandoned, not because of riot and opposition but because of lack of funds. These things ought not to be!

It is most encouraging to note, and it is a very real mark of progress, that not a few of the newly-opened outposts have been opened by the Chinese Christians themselves. As the Chinese Christians themselves are putting forth efforts for the evangelization of their own people, let not the parent churches be behind in entering the open doors.

---

* See Appendix: List of new stations opened since 1907.

II. THE EVANGELISM OF THE RANK AND FILE.

By the rank and file I mean the lay and ordinary members of the churches in China, who while pursuing their ordinary daily callings do very real evangelistic work by the witness they bear among their heathen neighbours. This is by no means an insignificant part of the great problem of evangelism, for testimony abounds to the fact that almost wherever there is rapid growth in the number of converts, it is very largely due to the faithful witness borne in the country districts by the lives of those who have received the Lord Jesus Christ as Lord and Saviour. That this is as it ought to be will be acknowledged by all, and it is most fitting that this form of service should have a front place in a report like this.

A missionary writes me from the province of Kiangsi that another missionary with whom he was conversing told him that since the revival last year his difficulty had been to keep the Chinese helpers from overworking where formerly he had to press them to go to the country. When such a zeal possesses the preaching staff we may well expect the rank and file to be earnest in their endeavours to reach their heathen friends, and reports from so many parts of China all bear evidence to this fact.

A missionary from the province of Shansi told me that the Chinese Christians in a certain city, very cold and dead in past years, were now most zealous in their desire for souls, going out two-and-two each Sunday afternoon to the near villages. Good results were following.

Perhaps the most notable instance of the results of the individual testimony of the rank and file of the churches is to be found in the work among the aboriginal tribes of the Western provinces of Yunnan and Kweichow ; the large numbers that have been gathered into the churches there during the past three years have been unique in the history of Chinese missions, and in more respects than one the movement resembles that in Corea. A missionary writing from the province of Yunnan says : "The work among the Chinese has, for the

most part, remained stationary, while the work among the aboriginals has gone forward by leaps and bounds. In the N. E. and N. W. (of the province) the Hwa Miao have practically broken away from the past and are under Christian instruction. Several thousands have been baptized, and they have something over fifty chapels; some holding 1,000, others 800. The Lesu, Laka gather together for Christian worship and have built several chapels."

That the work of evangelization among the tribes people is being carried on chiefly through the agency of the native Christians themselves is quite beyond all question, for the regular staff consists only of 5 foreign missionaries, 5 Chinese evangelists, 18 aboriginal preachers, and 60 others, who give part of their time (sometimes only amounting to one-half). With so many baptized converts and enquirers needing constant instruction it is quite evident that the time of members of the regular staff must be entirely taken up with teaching and pastoral duties, leaving direct evangelistic effort as a mere side issue as they go to and fro. An idea may be formed of how the work spreads from the following extract from a letter received: "Leaders and choice spirits are selected from the various villages to come to the central station for Bible study in regular order, and on their return they impart the instruction they have received to others."

From all parts of China we hear of the immense value of the voluntary individual testimony of the rank and file of the churches, and similar testimonies to those given above could be multiplied over and over, but space will not permit. This much, however, must be said that this personal testimony of believers has very much increased in certain parts of China since the times of revival were experienced. One of the most noticeable features of those revival missions was the deep conviction of sin (often accompanied by physicial pain) because of neglect of the souls of others, and need we wonder

that one of the blessed results of such revivals should be doubly renewed efforts on the part of believers for the salvation of their heathen neighbours.

During the past three years there has been very decided progress as regards this phase of evangelistic work in the country, and we praise God that we are able to chronicle it.

III. THE REGULAR STAFF AND ITS LIMITATIONS.

For some years direct aggressive evangelistic work in the country districts has not been given the place it ought to have in such a land as China. It is well that those interested in the cause of missions should enquire into the causes for this, and whilst my statement on this question will not be exhaustive by any means, it will give something by way of suggestion. From letters received from all parts of the field I feel that I am on perfectly safe ground to say that the cause for the apparent neglect of what all will admit to be the first work of the missionary is two-fold. But first let us see whether this aggressive form of evangelistic work is neglected or not. The Evangelistic Association of China was organized by request of the China Centenary Missionary Conference because of a very general felt need for something that would revive direct evangelistic work. This in itself is sufficient to convince us that this phase of missionary work is not now occupying the place it did, or ought to do, but letters received from all parts of the Empire speak of the rise of educational work and the rapid wane of direct evangelistic work by the recognized agents of the missionary societies. So we may safely conclude that direct aggressive evangelism is not where it was, and it is therefore impossible to record anything like progress, though we gratefully thank God for what He has done by what may be termed the irregular evangelistic work of those who had other duties to perform.

There are two outstanding causes for the present decline of interest in the direct evangelistic phase of missionary work. The first cause is given most candidly in the following extract from a letter received from the province of Chekiang: "The lack of both foreign and Chinese workers in our own district is such that time for aggressive evangelistic work grows less and less as the churches grow." From the above it will readily be gathered that pastoral and teaching duties are so absorbing the time of both foreign and Chinese workers that no time can be spared for direct evangelistic work. This is further shown by what follows in the same letter: "Perhaps I had better indicate as briefly as I can how we are situated in our district. At the present moment there are four country churches and 10 other preaching stations, with a total membership of over 500, and for the pastoral work involved in those figures I am the only foreign missionary available, and there is no Chinese pastor. That statement in itself shows the impossibility of any aggressive evangelistic work being done by the missionary himself, for at the best evangelistic effort comes in as a side issue as one is passing along from one point to another, or by embracing the opportunities offered while visiting members, etc. I think you will see my point. Your questions are all to do with pure evangelistic work, whereas *now* I seldom go out with that sole object in view; there is always some other objective; a family to be visited, a service to be conducted, a quarrel to settle, a building to be inspected, examinations to be held, conferences to be arranged for, Bible schools conducted, deacons to be met, and so on. Then if we turn to the Chinese workers we find ourselves much in the same position; they are either voluntary helpers or what we call subsidized workers, i.e., those able and willing to give a portion of their time to the oversight of some preaching stations, responsible for the Sunday services, etc., but not able to devote that time without some return. Of full time evangelists we have only three: one is too old

to do very much now, another practically gives all his time to assisting me in various ways—correspondence, enquiries, journeys, etc. There is only one really free, and he has charge of two out-stations with their members."

The above is a very fair example of conditions in many parts of China, and from statistics gathered in connection with the issue of the appeal for additional evangelistic workers it was only too evident that there were very few workers, Chinese or foreign, free to engage in anything like aggressive evangelistic work. The results, therefore, of the work of the past few years have been very largely brought about by the rank and file of the churches, the missionaries and Chinese workers while caring for pastoral and other duties, and those who are engaged in educational, medical, and other forms of what is known as institutional work. Conditions in China to-day demand a well-devised plan of aggressive evangelistic work, and if such a plan was carried out the results would certainly be phenomenal.

Direct and aggressive evangelistic work is not only handicapped by the absorption in pastoral work of the greater number of foreign and Chinese workers in the growing pastoral work of the churches, but also by the strong emphasis now laid on the importance of educational work as compared with direct evangelistic effort. A missionary in Shansi writes: "I should say less evangelistic work is being done these days here, as the foreigners are being increasingly drawn off for educational and pastoral work." The same thing is true of most parts of China, and let it be remembered that the home churches are in a very large measure responsible for this condition of things. Let the supporters of missions at home only realize that educational work can only be pushed in proportion as the evangelistic work increases, and we shall then have things in their right proportion. We would not for a moment suggest that too much educational work is being done in China, but we would emphasise the fact that far too little attention

is paid to direct aggressive evangelistic work. This latter is the first duty of the missionary societies, and we feel quite within the mark to say that for every missionary, or Chinese worker, engaged in educational, pastoral, medical, and all other forms of institutional work there should be at least four set apart for direct aggressive evangelistic work.

In this department alone can we record not progress but retrogression, but let us hope that we are on the eve of new things.

IV. THE PRESENT NEED.

Enough has been said, both in regard to the open door in China and the present unsatisfactory state in which aggressive evangelistic work is, to indicate that very real needs exist. The evangelization of the world in this generation has become of late years almost a household word, but do not let our familiarity with its use make its power to be less felt upon us. It is true that the only generation we can be a blessing to is our own, and there is therefore great urgency in the call to evangelize the still unreached millions of China. The wide open doors of this vast land call loudly to the home churches to arise and enter in. The present condition of direct evangelistic effort demands a greatly increased staff of men and women specially set apart for that work, and just as definitely set apart as men and women are for educational and medical work.

Federated effort is now not only possible in China but most desirable, and in no branch of missionary effort could this be more easily done than in direct aggressive evangelistic effort in the country districts. All the societies now at work in China should combine in a great united effort for the evangelization of the unreached millions in China, and should aim at the work being accomplished speedily, for who can tell how long this door will remain open.

ALEX. R. SAUNDERS.

CHAPTER VIII.

INDEPENDENCE AND SELF-SUPPORT.

Progress of Independence and Self-Support in North China.

MANCHURIA.

THOUGH the Christians in Manchuria were impoverished by the Russo-Japanese war, they have of late been making rapid strides toward independence and self-support. In the Scotch Presbyterian Mission the rule is that pastors must be supported by their congregations. Under this rule there are native pastors in eight large cities, and in one of them—Mukden—two. Besides these the Mukden church supports two ordained missionaries in Chichihar province. Nearly all the primary education and a large part of the secondary is at the cost of the Christians. Mukden last year supported a large primary boys' school with three or four teachers, a secondary boys' school with three teachers, and a girls' school with one teacher. The teachers' salaries are double or treble what they were a few years ago. The Mukden church at the same time supported six evangelists and four Bible-women in the city. The east Mukden church has, this past year, contributed over $5,000. Its pastor and elders do much evangelistic work in the circle of its twenty-five out-stations. It has lately provided a refuge for homeless men and women members of the church, perhaps the first of the kind in China.

The churches under the Irish Presbyterian Mission, with 10,203 members and 3,043 catechumens, contributed last year approximately $16,000. Four pastors are entirely supported by their churches. The churches also sustain two missionaries in Heilungchiang province. Without exception all the boys' schools, with 1,272

scholars, are self-supporting. Of the girls' schools, with 603 pupils, nearly one-half of the expense is met by the native church. Local churches pay all their current expenses, and also the cost of maintaining street chapels in connection with them; only the evangelists' salaries being drawn from mission funds.

CHIHLI.

In the United Methodist Mission all funds raised from Chinese sources are under the control of the native church courts. The ideal of making all branches of work self-supporting is being slowly attained. Strong centres are established, in which evangelistic, educational, and medical work is carried on by resident missionaries, by mission funds and subscriptions from the general public. The churches springing from this work are linked together in one circuit and share in full the benefits of the central institution. Three of the larger churches are nearly self-supporting. The pastors or preachers in four or five others are maintained by the generosity of wealthy members. In a hundred or more places houses of worship are provided rent free by the owners.

In the Methodist Episcopal Mission the rule in church, educational, and medical work is self-support in proportion to ability. The amounts contributed last year will give an idea of how the rule is carried out. They were: for pastoral support, $3,026; for home and foreign missions, $3,229; for church buildings, $304; for current expenses, $1,698; for medical work, $4,603, and for education, $22,135, making a total of $34,995.

The churches in the London Mission field have the past year established a series of church councils: first, the individual church; second, the district church council; third, the annual Chinese church council,—corresponding somewhat to the English Congregational Union. This scheme is not theoretical merely, but essentially practical,

having grown out of a keenly felt need. The east city church supports its pastor, its chapel keeper, the teachers in two schools, pays its own incidental expenses, and meets the expenses of two branch churches. The west city church, small and poor, meets the incidental expenses of the church and of a preaching chapel, and supports a school teacher. Of the sixty chapels in the Hsiaochang district more than thirty have been provided by the church members without help, and for the remainder the whole sum contributed by the mission was but Taels 500. The Anglo-Chinese church in Tientsin supports evangelists in three districts—Tsangchou, Weichên, and Tungchou.

In the Church of England Mission native churches share in the government; first in the local council, which raises and administers funds for the maintenance of schools, church expenses, etc., which funds are raised by weekly offerings, semi-annual collections, and by assessments on male communicants in proportion to their means and standing, and second in the district council which, worked from a central station, binds together and controls the individual churches. This scheme is proving efficient not only in developing self-support in the churches, but in propagating the Gospel amongst those that are without.

The field of the American Presbyterian Church was in the storm centre in the Boxer outbreak in 1900. Not only was two-thirds of the church's members in city and country massacred, but so much terror inspired in the east and north that until recently few dared even to listen to the Gospel, much less to accept it. In the city, however, the church has more than recovered its strength, and with growing numbers has grown in independence and self-support. The east Peking church, out of its poverty, contributed about Tls. 1,000 for the furnishing of their new church building. Recently, with a little help from others, they have purchased and repaired an excellent building for a chapel at Chingho,

where they maintain their own evangelist, who is a graduate of the Union Theological School. The west church, but recently organized, is also doing its share in self-support and giving the Gospel to those outside. In Paotingfu all the country churches are giving liberally for buildings and pastors, and are more and more taking upon themselves the burdens of church duties and responsibilities. In all three stations of the mission—Peking, Paotingfu, and Shuntefu—medical and educational work, both of which are on a large scale, are generously sustained by fees and gifts. These, this last year, approximated $10,000.

In the extensive region covered by the American Board Mission, self-support is making headway, though not so rapidly as might be desired. In Peking the north congregational church, under the guidance of a wise and experienced pastor, has for a number of years been entirely self-supporting and also entirely independent of foreign control. It is considered a model Chinese church, after which many others, it is hoped, will soon be patterned.

In the South Chihli Mission a central committee of five, chosen by delegates from all the churches, collects and disburses all funds contributed by Chinese members. It now has fifteen regular native evangelists at work and eighteen others on the field under instruction, of whom ten are nearly ready to be added to the regular preaching corps. These evangelists are all chosen men, and several of them have literary degrees. A monthly church meeting is held, at which all are expected to be present and make contributions.

SHANSI.

Since the massacre of 1900 the English Baptist Mission has begun its work *de novo*. Though still in the first stages of self-support, the church elects its own officers, gives generously, controls its own funds, and

meets, to a large extent, expenses of evangelizing outlying districts. Two attempts to found an independent church—one in the south of the province by Baptists and the other at Taiku by converts of the American Board Mission—were premature and have ended in failure. But in the Baptist, American Board, and China Inland Missions self-support is kept steadily in view, and is being pushed as rapidly as the condition of the province admits.

HONAN.

In the Canadian Presbyterian Mission in Honan self-support has taken the form of providing places of worship, supporting in whole or in part Chinese evangelists, and establishing country schools. One pastor holds services at six places in buildings for worship erected by the Chinese themselves. Another ministers in three buildings given by Christians after special services. Two pastors have each had, during part of the past year, assistant evangelists supported by the communities in which they labored. Two central stations support three evangelists each. As a rule the mission pays a part of the salaries of teachers in country schools at the beginning, but withdraws support after two or three years. Successive crop failures have lessened the ability of the Honan Christians to make their school and evangelistic work commensurate with their desires, and even caused a considerable number of them to seek more favorable conditions in a neighboring province.

In the China Inland Mission, with Kaifeng as a centre, there are 41 organized churches where the Lord's Supper is administered, 71 out-stations, 1,469 baptized members, 9 boarding-schools, with 157 scholars, and 18 day-schools with 260 scholars, all of whom pay school fees. The school at Kaifeng pays in full the salary of an evangelist, half the rent of a street chapel, and meets the expenses, including rent, of an out-station. Bible schools are held each year at each station, both for men

and women, and all who attend furnish or pay for their own food. It is the rule of the mission that each church should rent, purchase or erect its own buildings. Annual conferences are held at each station, and are attended by hundreds, all of whom provide their own food. Most churches have their own evangelists supported by church funds. Almost all out-stations have buildings provided by their own communities, in which services are conducted voluntarily by unpaid men. Church members contribute freely of their time and means in evangelistic work at the markets and fairs.

SHANTUNG.

In Tsinan, the capital, mission work, though still behind other places in the province, has made striking advances the past few years. In the Presbyterian Mission three churches have recently been erected by the Chinese with their own money, and three girls' schools, in two of which graduate teachers are employed; the third being in charge of an educated woman. The country Christians willingly paid the salary of Pastor Ting, a most successful evangelist, during protracted special services. One deacon supports an evangelist and a Bible-woman. An elder and a deacon have employed a teacher in a school which has grown from 12 to 33 pupils. A union of Baptists and Presbyterians has called a Chinese pastor of their own.

Weihsien Presbytery has 8 ordained Chinese ministers supported by their churches, with salaries varying from $100 to $160 per annum. All church buildings outside of the mission compound have been built by the native Christians. One of them is of brick with tile roof, and seats 400 people. While erecting this building the congregation paid their pastor's salary and two-thirds of the running expenses of two schools. In the Weihsien mission all schools provide their own buildings. Twenty out-stations in the district under charge

of the Rev. F. H. Chalfant pay in full the salaries of their pastors. Of the 140 other out-stations many do the same.

The church at Chefoo supports an assistant pastor at a salary of $240, pays $9 per month to a country evangelist, and supports wholly a school of 20 young women. This church last year built a parsonage costing over $1,000. Two elders have built a school-house and pay the teacher. One young woman has provided a building and teaches a school at her own charges. Another woman conducts a school without assistance from the mission. The churches at Tsingtau, Shentan and Tengchowfu support their own pastors.

J. WHERRY.

Progress in Independence and Self-support in South China.

This report is based upon fifty-four papers (being the answers to fifteen questions) I have received from missionaries living in South China, i.e., from Taichow in Chekiang to Pakhoi in Kwangtung and Hainan. A careful reading of these reports from about sixty central stations shows that there is at present very little demand for independence in the form of anti-foreign agitation in sympathy with the national spirit such as we find upon reading the Chinese secular papers. Practically all missionaries report that the measure of independence which the Chinese Christians have already attained has been due to a mature growth on their part. Self-support, which opens the way to self-government, in nearly all denominations is, however, a slow attainment. Very few central stations are able to report any marked advance since the Centenary Conference. It is only in larger missions in which the church membership numbers several thousands that self-support may be said to be a real issue.

From the data which I have, it would seem as though the Christians living in the southern half of the

Fokien province, especially near Amoy, were the most liberal givers among all our Christians of South China, and I have no doubt they rank well with the best supporters of Christian work in all China. From what I gather four societies working in that part of the province, i.e., the London Mission, the English Presbyterian, the American Methodist, and the American Reformed Missions have a total church-membership of over 15,000 in good standing, and their total contributions received from Christians and adherents make the splendid average of over $6.00 Mex. per church member. Or in other words, excluding the expenses for educational work, the Christians in that region are paying about 80 per cent. of all the funds needed to carry on their local church work. That is far better than these same societies are doing in other parts of China, and would indicate that it is not due to any special effort of teaching or methods used by any one or all of these societies, but is rather due to the inherent qualities of the Chinese in that district to do larger things for their own church work. In the Swatow region the 8,000 Presbyterian and Baptist Christians raise a little over $4.00 Mex. per church member, and in several parts of that Mission field the Christians raise 80 per cent. of all the funds needed to carry on their local church work.

In the Canton delta some of the larger missions are able to raise about $3.00 Mex. per church member. Different methods of presenting church statistics may, however, easily lead to wrong conclusions. Thus the three German mission societies who labour in the Kwangtung province (Basel, Rhenish, and Berlin) constitute the largest Christian body in that province. They have now united into a closer federation and have a church membership of over 15,000 and are doing most excellent work in every way. But by their method of reporting contributions of local churches towards self-support, one would get the impression that they do not begin to raise the sums of money which is usually the

case in American and English missions. But this is only seemingly so. I believe that if their contributions for all objects were given in a lump sum the totals received would not be much different from the sums raised in other missions working in the same district.

Though many of the larger congregations are now able to pay their own local church expenses, that by itself is still a far cry to complete self-support. The expenses for educational work in all its higher branches are practically paid entirely by foreign mission societies. A small tuition fee is demanded by some institutions and is a beginning in the right direction. It is a serious question whether the high standard of seminary, college, and academy buildings, now being erected in all parts of China with foreign money, does not make self-support of the Chinese church in the real sense of the word absolutely impossible for many generations to come. The fact is the Chinese churches would be unable to keep these great buildings in decent repair, were they intrusted to their care at this time. And as to ability to raise the many tens of thousands of dollars necessary to pay the running expenses of these institutions, that will be impossible until the Christian constituency numbers millions where now it numbers only myriads. Thus when we speak about self-support to-day, we can only use the phrase in a limited sense. It can only refer to the ability of local congregations to pay the expenses of their local church work.

The establishment of home mission societies to carry on mission work in distant fields offers excellent opportunity by which the churches are led to bear responsibilities. It also has the effect of widening their conceptions of the greatness and costliness of the work of extending the kingdom of God. The reflex effect upon the churches is very wholesome, and the establishment of mission societies has brought great blessings to those churches who have taken up the work with zeal and energy. In all there are about ten home mission

societies established in South China, and it is not surprising to find that these churches are the strongest and most progressive in all South China.

It is not to the credit of the Chinese Christians that they have been so slow in establishing philanthropic institutions of their own. This is due no doubt to their great poverty as a race. The Christian churches are supposed to care for their poor. Whether they do really meet that need, or are able to do so is problematic. In our larger Christian communities a good deal of interest is taken in hospital work, but as this work is paid largely out of foreign funds it cannot be called philanthropy of the Chinese church. We do have a beginning of philanthropic institutions in a number of mission centres. In Canton, apart from educational institutions purely under Chinese control, there is an orphanage, an asylum for the blind, and opium refuges. One mission has a large fund for the alleviation of the poor. In the Swatow district one mission has a fund for aiding destitute families of preachers and another mission is undertaking the establishment of a home for old people. There are similar kinds of institutions being established in the Fukien province. The day seems close at hand when Chinese Christians will exercise practical Christianity upon their own initiative and without foreign aid.

The two reasons given by the majority of correspondents to the question "What (if any) are the present hindrances to complete self-support of local churches throughout your field?" have been :—

First.—The great poverty of the Chinese Christians.

Secondly.—The lack of reliable leaders, both ordained and unordained.

As the church in China grows more numerous these difficulties will be overcome, though it will be many years, if ever, before the Chinese church will be able to carry on missionary work at the pace which European and American missionary societies are setting at present.

As to the present status of self-support and independence of the best developed fields in South China, I fully agree with a large number of missionaries who have replied to the question, "Do you think the Chinese Christians of your mission able to carry on their local church work (not school work) independently of the foreign missionary?" as follows; "Yes, but it would not be done so effectively. The churches would languish spiritually. They still need the help of the foreign missionary."

In conclusion, I will add that if we continue to uphold European and American ideals of church life and order as a criterion for the Chinese Christians to follow, we will need foreign missionaries to the end of time. But if the local churches were compelled by the foreign missionaries to work out their own local destinies, even though that involved poor church buildings in mean quarters and a typical Chinese religious service, the day of having a strong, independent church, virile in every act and expression, will not be very distant.

JACOB SPEICHER.

Progress of Independence and Self-support in Central China.

Questions sent out by Rev. W. C. Longden for the chapter on "Progress in Independence and Self-support" in Central China, with their answers.

1. Do you find there is a growing desire on the part of the Chinese Christians for independence?

(a) Rev. L. I. Moffett, A. P. M., So., Kiangyin.—No.
(b) Rev. J. L. Stuart, A. P. M., So., Hangchow.—Yes.
(c) Rev. G. F. Mosher, A. P. E., Wusih.—Yes.
(d) Rev. T. Britton, A. B., So., Soochow.—I think so.
(e) Rev. R. A. Parker, M. E., So., Changchow.—Yes.
(f) Rev. J. R. Goddard, A. B. M. U., Ningpo.—Yes.
(g) Rev. J. L. Hendry, M. E., So., Huchowfu.—Yes, they are looking forward to the time when they can direct and control their own church. In this I am in full sympathy with them.
(h) Rev. O. C. Crawford, A. P. M., Soochow.—Yes.
(i) Bishop H. J. Molony, D.D., C. M. S., Ningpo.—Yes, the desire is growing.

2. If so, is there a corresponding readiness to undertake the support of the work ?

(a) —
(b) No.
(c) A slight, but by no means corresponding readiness.
(d) They seem commendably ready to give.
(e) No.
(f) Yes, as far as they are able.
(g) There is a willingness to do what they can, but they lack ability.
(h) Chinese Christians doing all they can according to their ability, financially.
(i) There is considerable growth in support of the pastors, and there is also a flourishing missionary society.

3. Do you think the Chinese Christians in your field able to carry on the local church work independently of the missionary society?

(a) Two churches could if they were disposed to do so.
(b) No.
(c) No.
(d) Not yet.
(e) Most certainly, no.
(f) No.
(g) No, not for some time yet The older portion of the field is showing a decided disposition to support their pastors and are paying their salaries, but rents and travel they are not able to pay.
(h) Practically so.
(i) I expect we shall have about twenty pastors in Chekiang supported by the Chinese, with the help of some endowment, about fifteen to twenty years hence. Two pastors are fully and others partially supported now.

4. Is the government and discipline of your local churches administered by Chinese, or by missionaries, or by both jointly ?

(a) Jointly.
(b) Mostly by Chinese.
(c) Both jointly.
(d) By the church itself; the missionary being a member generally.
(e) Largely by missionaries.
(f) By Chinese, with the help and advice of the missionary.

(g) In the older portions of the field native pastors are in charge under a presiding elder, and in those parts the native pastors administer discipline. In other parts where there are foreign senior pastors, they administer the discipline and government jointly.

(h) Jointly. Foreigners and natives on an equal basis in all church matters. Just now have a foreigner as a stated supply, but ordinarily the church is under a native pastor and session and is for all practical purposes independent.

(i) Government and discipline are in the hands of a synod, of which about three-fourths are Chinese, the rest missionaries.

5. What proportion of the cost of the following items is borne by the Chinese Christians: a. Day-schools? b. Pastors' salaries? c. Local expenses? d. Church buildings, or halls for worship?

(a) Local expenses and about one-half of rent for chapels.

(b) *Probably* one-half.

(c) Can't say.

(d) Nearly all the local expenses.

(e) Nothing for day-schools, twenty per cent. for pastors' salaries, ten per cent. for local expenses, nothing for church buildings, etc.

(f) a. About half; b. From two months to full salary; c. A large part; d. None.

(g) a. Day-schools are partly supported by the mission, say, fifty per cent. and balance by the patrons. b. Some older circuits pay in full, while newer work pays according to their ability and the Board funds pay the balance. All rents paid from Board funds, except a few chapels that have been opened by our local missionary society.

(h) About two-thirds of the native pastor's salary. He acts as an assistant to the foreign stated supply.

(i) a. None; all belong to the mission. b. In two cases the whole, in two more about three-fourths, others in reducing ratio. c. Not understood. Upkeep of places of worship, all; mission, none. d. One church entirely built by a Chinese Christian family; others partly.

6. How many churches have you that wholly provide the cost of either or all of these items? How many that provide none?

(a) One that provides all, but its pastor is voluntarily drawing no salary. None that provide nothing.

(b) None. None.

(c) Can't say.
(d) None.
(e) None. None.
(f) Two give the whole of the pastor's salary. All give something according to ability.
(g) There is no church that provides all expenses. Every church helps in the matter of the pastor's salary. Also most incidentals are paid by native members.
(h) One.
(i) Answer to first fact included above. All congregations make *some* contribution.

7. How do the total contributions of 1909 compare with those of 1906? What the average contribution now and then? (Per member.)

(a) 1906, .07 c. 1909, .30 c.
(b) In 1906, $642., in 1909, $603. The average in 1906 was $1.52. The average in 1909 was $1.30.
(c) Increase. Can't say.
(d)
(e) Very slight increase. Do not know.
(f) About the same. For several years the contributions have averaged about $2.00 per member.
(g) The increase has been considerable.
(h) Contributions better now than ever. Cannot give the average per member. Our people are giving more each year.
(i) A little under a dollar a head, but full statistics not available, and underrated owing to want of separation between European and Chinese offertories in some congregations.

8. Is there a growing readiness on the part of individual Chinese Christians to *contribute* a fair portion of one's *time* to the work of the church?

(a) No, except in rare cases.
(b) Probably.
(c) Yes, growing.
(d) I think so.
(e) I think not.
(f) Yes.
(g) Yes, decidedly. I have on this work two men who are self-supporting, and who devote most of their time to preaching.
(h) I think so.
(i) Few give time, except on Sunday, when wardens conduct divine worship voluntarily in many places.

9. Have the Chinese Christians of your mission organized a home missionary society? If so, what is it accomplishing?

(a) No.
(b) Yes. Our mission paid its proportion in a joint work at Changhsing—$46.19.
(c) Yes.
(d) Yes. Supports one evangelist.
(e) There is a conference society, with contributions from foreigners and Chinese in the proportion of about two to one in favour of the foreigners.
(f) Yes. It maintains three preachers at a place called Dipu.
(g) Yes, and are opening chapels in certain districts. Success good.
(h) Our synod has a home missionary society, and all of the churches under it and within its bounds contribute to that society. They have an independent church at Dzanghyin which they support. The land, building, and furnishings, and now the pastor's salary, and I think a helper is also supported by this society. They also have a good day-school and some out-station work in connection with that church.
(i) Yes, employs one Chinese clergyman and two catechists in the country northwest of Hangchow city. Has gained about sixty converts in ten years.

10. What, if any, are the substantial hindrances to complete self-support of local church work in your field at this time?

(a) Chiefly the view that the mission has money and the unwillingness to pay for what they can get free.
(b) They could do it with some self-denial.
(c) Comparative poverty and insufficient understanding of the duty.
(d) Most of the members poor, and a small proportion give.
(e) Unwillingness to self-sacrifice.
(f) The only hindrance that I know is the fewness and poverty of the members.
(g) The principal difficulty standing in the way of self-support is the lack of financial strength on the part of the church.
(h) There is no hindrance except the poverty and fewness of the church members. Expect to see the local church self-supporting in a year's time.
(i) Poverty of the majority of converts (4,000 in number). Converts being very scattered, needing a number of pastors.

11. Briefly stated what is your financial scheme? Is the onus of supporting the work placed upon the Chinese Christians, the Mission Board simply giving grants in aid? Or, does the Mission Board undertake the financial responsibility, securing from the local church such contributions as they may be willing and able to give?

(a) The Mission Board takes responsibility and gets from the church what it can.

(b) The Mission Board undertakes the financial responsibility and secures from the church such contributions as they may be able and willing to give.

(c) The last.

(d) Generally at first the Mission Board does all, and then the church takes over part as it is able.

(e) No uniform plan. Most emphatically the latter.

(f) Practically the latter, until a church is strong enough to carry the burden, when the burden is put on it.

(g) In order to open up new fields, the Board has had to take the initiative and furnish funds to establish the work.

(h) Mission Board undertakes financial responsibility and secures such contributions as the church is able to give.

(i) We block our congregations (100 in Chekiang) into pastorates and the pastorates into three councils. Within each council area all subscribe to a common pastor's fund, to which a grant from home is added and all the pastors paid from it. We expect the home grants to cease in 15 or 20 years.

12. To what extent is the Chinese church of your mission self-governing?

(a) Foreigners and natives together constitute a Presbytery on the "Amoy Plan," and this Presbytery nominally controls the church. But this Presbytery has no control of funds—all of which are controlled by the mission and administered by the foreigners.

(b) Almost entirely self-governing.

(c) Can't say.

(d) Entirely.

(e) Theoretically largely self-governing, practically largely governed by missionaries.

(f) Practically each church is self-governing.

(g) To the extent that our Methodist discipline grants them. They enjoy practically the same liberty the churches at home have.

(h) Entirely so. Our church is a Chinese church pure and simple. It has its own governing bodies and has no connection whatever with any home or foreign church.

(i) See (4). The synod is three-fourths native. The councils are entirely native, except chairman.

Progress in Self-Support and Independence in West China.

In the matter of self-support statistics reported annually to the Advisory Board show a steady rise during the past three years in the amount of contributions from Chinese Christians.

This increase is, however, in no place adequate for anything like independent action, or for a self-supporting church.

The disposition on the part of ill-instructed or partially instructed probationers to subscribe and rent a meeting place in small towns remote from mission centres is still a good deal in evidence. As a rule, not much encouragement is given by the various missions in the western provinces to this kind of contribution. Contributions of this kind are encouraged when the mission concerned is able to place an evangelist or a school teacher in charge who is directly responsible to the mission, and an increasing number of such places are being supported wholly or in part by the freewill offerings of Chinese Christians.

The strong encouragement given by the London Missionary Society's deputation of 1903-4 to Chinese congregations to build their own places of worship instead of depending on foreign funds for such a purpose has met with some response. In Chungking a site and new church, costing five thousand taels, was opened in December, 1907, towards which Chinese contributed about sixteen hundred taels.

I quite expect if there were only time to collect the facts from all the other missions in these western provinces they would show more or less of the same kind of response.

There is a manifest desire for native control of the Christian church in these provinces, and there is a corresponding disposition on the part of the missionaries to devolve an increasing share of the control as the knowledge and experience of the Chinese members and helpers increase.

But there is not yet such a knowledge of what a Christian church should be, nor such a devotion to spiritual aims as to induce a sufficient number of converts to unite in assuming responsibility. Practice varies of course in different missions. Some are more conservative than others in accepting pecuniary aid from professing Christians. Very little is received as far as one can gather from non-professors.

I have stated the general attitude so far as it has been manifested, and if you are bringing out a Year Book next year facts collected meanwhile would probably bear out what I have said.

I feel very sure that any backwardness in the matter of independence and self-support is due more to the unwillingness of the Christians to assume responsibility than to any disinclination on the part of missionaries to share or devolve it.

ARTHUR E. CLAXTON.

Independence and Self-Support of the Chinese Church from Nanking to Ichang.

In this field there is a general but slow advance in independence and self-support. It is a healthy growth. There is no general or pronounced criticism, in the church, of the missionary and his methods of administering the affairs of the church. An extended enquiry revealed no desire to break away from the restraining or guiding hand of the missionary. On the other hand the missionaries are urging independence upon the churches as fast as they are willing to assume it. The leading

Chinese Christian workers are being taken more fully into the mission councils, and as the burden of the work comes to rest more heavily upon them, they desire more than ever the helpful counsel of the experienced missionary.

The churches realize that not only the wisdom to direct their own work, but also the ability and willingness to support it, must be attained before they can become independent.

The degree of independence urged upon them by the missionary, and the share in mission councils, has had a most salutary effect upon the spirit of self-support in the Chinese churches. Their counsel is given with wisdom and caution, and the work is developing on more healthful lines than in the past.

The self-support developing now is very different from a kind that was all too prominent some years ago in many parts of our field. Then enquirers and strangers were anxious to contribute funds for the opening of chapels in their own neighbourhood for the influence the chapels would have on affairs not properly belonging to the church. Our work has suffered greatly in the past from lack of discretion in meeting such conditions. The missionaries and Chinese leaders, with perhaps still a few exceptions, are now wise enough to refrain from receiving these contributions or lending influence to these spurious self-supporting efforts.

In most all our chapels the incidental expenses, as for oil, tea, and so forth, are met by the local Christians. In a large number of cases the chapel rents, or price of land and buildings, have been furnished locally. Many of the chapels and churches have locally supported preachers ministering to the needs of the congregations. At least seven of the missions have seen organized in their churches home missionary societies for the carrying of the Gospel to regions beyond.

Almost all the missions report a gain in the contributions per member in the last few years. As yet,

however, the amounts are shamefully small. The average, in the various missions reporting, runs from a few cents to three dollars and seventy-seven cents yearly per member. The total average is probably not far from one dollar. This is a poor showing.

Most missions give poverty as the excuse for lack of self-support. One large mission says: "Our members are mostly poor; some of them very poor. We have very few indeed who do not have to work hard for a meagre living." Several give the lack of zeal and the smallness of the membership as the chief causes.

Other missions report their churches *able* to support all their work, except schools and hospitals. Others report some few able and the larger number of churches unable to do so.

The fact that there is such a diversity in amounts given, where other conditions are fairly uniform, would indicate a lack of proper training and leadership to be the chief cause of failure to properly support the work.

When we compare our average contributions with those of the older missions, as for instance those at Amoy, where the average for three missions is a little over seven dollars a year per member, we must confess that there is no sufficient excuse for our being so far behind as to give but one dollar.

A few missions report a decline in the amount of contributions during the last few years. This is partly because of the large increase of student membership in the churches. It may also indicate a change to a better basis and motive in giving. Again it is easier to raise funds for new work, oftentimes, than for the running expenses of old work. Many of the missions are giving more attention to the development of present stations and less to the opening up of new work.

There has been a general increase in the willingness of the Christians for independent witness and work for the Master. A few evangelists are supported individually by laymen. One man supports a school for orphans.

Three missions report their churches interested in the support of orphanages. In many places the Christians are aiding in the support of boys or girls in the mission schools. In a few cases individuals are supporting a child, not their own, in school. Some churches contribute to the support of their mission theological school. Other churches are planning for philanthropic work on industrial lines.

Independent revival effort and hearty support of union evangelistic work are growing and becoming characteristic of the work in this field. This is one of the most promising features of the work. It will, if carefully directed, greatly increase Christian zeal and further self-support and independent enterprise.

All missions are giving more attention to the training of pastors and preachers. When the church is well supplied with these properly trained leaders, they will make more rapid strides toward independence and self-support.

FRANK GARRETT.

CHAPTER IX.

MEDICAL MISSIONARY WORK.

An Evangelistic and Philanthropic Agency.

IN reviewing the present-day position of medical mission work in China, the first note to be struck must be one of thankfulness and hope.

God has richly blessed the efforts put forth in the past and has put before us an open door, both great and effectual, to enter into in the future.

This form of work is acting with power and success, as an evangelistic agency, to soften and save men's souls. As a philanthropic and humanitarian influence it is demonstrating that altruism and love which our Master commanded His followers to show forth when He said "Go and do thou likewise." Within the past few years the number of medical missionaries has steadily increased throughout the Empire, and there is to-day an organisation and solidarity about the whole work which has never existed heretofore.

In harmony with the spirit of the age, coöperation and union are also being brought about between different hospitals and the medical work of different missions.

The suggestion that medical missionary work in China is played out, is an entirely erroneous one. Never was such a work more needed, never has it been more successful.

Individual hospitals, here and there, may be straitened, but it is only in the lack of resources available to carry on the work. Where societies cannot fill up gaps, or give relief during much needed furlough-time, there a hiatus exists, yearning deep and wide, around which press hundreds of unrelieved sick and suffering, paralysed and in dismay. Such cases do exist, and it is

sad to contemplate the loss accruing both to the crippled societies and to the suffering districts in which they are located.

In China to-day, as it ever has been, medical missions are one of the greatest forces at work throughout the length and breadth of the Empire, enlightening the ignorant, winning the opposed, saving the suffering and pointing to the Saviour of the world.

One interested in hospital work, and willing to travel through China to investigate, would find great improvement in hospital construction and plant during the past few years. Beginning in the north, where Dr. Christie in Mukden has recently erected a handsome up-to-date hospital; going far away west, where in Chentu marvellous changes have taken place and where a big union educational work is being organised; taking in Peking, Taiyuen, Hankow, Nanking, Foochow, and many other large centres, and ending in Canton it would be found that large, well-built, up-to-date sanitary buildings replace former dark, ill-drained, ill-suited native structures. The large Chinese hospital in Shantung Road, Shanghai, where sixty-seven years ago Dr. Lockhart, the first British medical missionary to China, commenced his work, has once again come under mission management, thus bringing thousands year by year under Christian influence and teaching.

These facts point to a general advance all along the line.

Along with this advance in hospital accommodation other and most important progress has been made. One of the greatest needs of to-day is that of well-trained native nurses and assistants. The past few years has seen a marked effort to meet this need. Medical schools, union or individual, have been instituted in several centres, and as far as circumstances permit are doing first rate work. As this subject is being dealt with elsewhere under the heading of education, we will not deal with it further here.

The China Medical Missionary Association, which for twenty-five years has sought to bind its members together for mutual help both in the professional and spiritual life, is now a large and influential association with about four hundred members. Some sixty or seventy medical missionaries have attended each of its last three triennial conferences; the last being held in Hankow. By thus meeting much help and stimulus was obtained and much forward impetus given to the cause. Its bi-monthly journal—the *China Medical Journal*—under the able editorship of Dr. W. H. Jefferys, is exerting an influence not confined to China and has a very largely increased circulation.

The association, through its Publication Committee, is publishing in Chinese, year by year, the best standard works in medicine and surgery. The E. P. Mission have kindly lent the services of Dr. P. B. Cousland to be devoted solely to translation work. Funds have been donated, by private individuals and a few Mission Boards, to further this most necessary work. Also through the liberality of H. S. Wellcome, Esq., London, a "trust" has been formed to perpetuate this translation work, which forms the basis of all medical education and enlightenment.

Again, in connection with the association a research committee* has been at work investigating the diseases of China. This committee has already done some excellent work, the results of which have been published. Further, several local branches of the association exist, holding monthly meetings for mutual help and dealing with local evils, distributing sheet tracts on disease, contagion, sanitation, etc.; by these means striving to enlighten the ignorant and obviate suffering.

Thus it will be seen the medical missionary work is a living, active force throughout the Empire, with promise of still greater usefulness in the future.

---

*See Dr. Houghton's paper in chapter on Medical Education.

METHODS.

These are in the main unchanged, and yet great changes have gone on, and are going on.

Our commission to heal the sick and say unto them the Kingdom of God has come nigh, still stands uppermost, and by attracting crowds to wards and dispensaries, this commission is being daily carried out.

To do this to-day, better plant and better work is indispensable. The Chinese differentiate between good and indifferent work. Competition is daily increasing. The Japanese are pushing their medical practice and doing a large trade in medicine. The Chinese themselves are here and there instituting hospitals and training centres. We rejoice that it is so, but realise that no Christian influence accompanies these efforts. It behoves us therefore to keep ahead of the times that our work may draw the most, and therefore exert the widest, influence. This we believe is being done to-day to some forty or fifty thousand in-patients and some two million out-patients; the medical missionary work is preaching the Gospel and healing the sick year by year.

There is much need for developing special institutions. The few which already exist are doing splendid work.

The John G. Kerr Home for Insane in Canton, under the able and devoted care of Dr. Selden, is supplying a great need and heartily appreciated by the Chinese. Its wards are always full, and many have been restored to their friends in their right mind. Though liberal support is given by the Chinese, the sphere of usefulness of the home is still somewhat restricted by want of funds. This, alas, is the only home as yet existing in China for the insane.

Three or four homes for lepers exist. The largest, under Dr. Kühne, near Canton, provides 150 beds. That under Dr. Fowler, near Hankow, provides 50-60 beds. These institutions are the means of bringing comfort

and salvation to a great number of these poor diseased sufferers. No body of patients have proved to be so open to receive the Gospel as these hopelessly affected lepers.

Some few homes for the blind exist, but these do not come under medical mission work.

We feel strongly that these special institutions should be largely developed. No work shows better the love and spirit of Christ than does the work which they do. The want of time, means, and assistance render it impossible, as medical missions are in China to-day, for more of these special institutions to be established.

RESULTS.

These are hard to put into a report, or write down with pen and ink.

We know a case recently, and this is but one of thousands, where a patient with his friend had come some 300 miles, from an out-of-the-way spot, to be treated. He got complete cure and relief after operation. Whilst in hospital the Gospel was brought to him and his friend. When he returned home he took it with him. Who can focus the result of such work, or prophesy what it will lead to, or say where it will end ?

And yet in some hundreds of centres, day by day, such voices are speaking and such influences are at work. That the Chinese themselves realize the good work being done is proved by all the support received from them. When last statistics were compiled, it was found that, to meet current expenses of some hundred hospitals to the amount of £25,000, £20,000 was raised on the field by fees, donations, etc.

We see medical and surgical results in abundance. We see social and material results on every hand.

Thank God we also see much spiritual result, but eternity alone can reveal in full all that this evangelistic and philanthropic agency is doing.

PROSPECTS.

As may be gathered from the above we consider the outlook to-day exceedingly bright. Our policy must be in the future to strengthen and to train, multiplying ourselves through our qualified Christian natives. To do this, medical mission work needs strengthening all round, and we are thankful to see that societies are aware of this fact and working towards this end. No medical mission should be one-manned. At least five good union medical schools should be established in the various quarters of the Empire. We have heard much of large university schemes. We trust soon we may see them planted down and at work. Some may ask, "Is there any chance of the government taking these matters in hand, as in Japan, and excluding mission work?" We think not, for two or three decades at least. They have no trained men, they have no stability; four hundred millions of people call for help. So far their one or two attempts have miserably failed. Chinese students, who have obtained excellent Western training and qualification, on their return to China, stop to teach English, or engage in other lucrative employments which will gain them official recognition. Their profession, their technical education, goes. But the call for army doctors, for public health doctors, for navy doctors, increases year by year.

It appears to us that now, and probably for the next fifteen or twenty years, a unique opportunity exists for the Christian churches. China must have, and will get, her supply. Let the churches see to it that a wide, strong basis be supplied through Christian channels. No greater gift could the West give to the East than a devoted Christian body of nurses and doctors.

We plead that they may not neglect it, but enter the open door and take possession of the field lying white unto harvest, ere the opportunity passes away for ever.

CECIL J. DAVENPORT, *F.R.C.S.*

CHAPTER X.

MEDICAL EDUCATION.

In North China and Manchuria.

UNION MEDICAL COLLEGE, PEKING, 協和醫學堂.

THIS is the medical college of the North China Educational Union; the arts and theological colleges of the union being located with the American Board Mission and the American Presbyterian Mission respectively. In addition, the Methodist Episcopal Mission, the Medical Missionary Association of London, and the Church of England North China Mission also participate in the work of the college. There are thus five societies in Peking united in this enterprise and a sixth in London, which forms a link with the home medical schools.

The college was built and equipped by the London Missionary Society, which is specially responsible for its maintenance.

It was opened early in 1906 by a special commissioner deputed by her late Imperial Majesty the Empress-Dowager of China, who also contributed handsomely to its funds. The college has received another special mark of favour in being registered by the Imperial Board of Education, so that its successful students will receive government diplomas.

The aim of the college is to give to well-educated Chinese students, in their own language, and under Christian influences, as thorough a knowledge as possible of the various branches of medicine and surgery.

A large dormitory block has been added since the college buildings were erected and further hospital building is now being planned. The college is year by year becoming more efficient. We have now over 100 students, but we could accommodate a much larger number.

Syllabus.

The subjects of the preliminary examination are all compulsory. For 1910 these subjects are as follows:—

Chinese: Wên-li Composition.	Physics.
Arithmetic.	Chemistry.
Geography.	English.

Certificates of proficiency in these subjects will be accepted, in lieu of examination, from either the North China Union College, or from the College of Liberal Arts of the Peking University, or from other accredited schools and colleges. Students who may wish to make preparation for entrance to the Medical College can receive instruction at either of the above-mentioned institutions.

Faculty.

Thomas Cochrane, M.B., C.M., Dean.
Nehemiah S. Hopkins, M.D., O. et A., Chir.
James H. Ingram, M.D.
George D. Lowry, M.A., M.D.
Ernest J. Peill, M.B., Ch.B., F.R.C.S. (Edin.)
Charles W. Young, B.S., M.D.
W. H. Graham Aspland, M.D., C.M., F.R.C.S. (Edin.)
F. J. Hall, B.A., M.D.
H. V. Wenham, M.B., B.S., F.R.C.S. (Eng.)
E. R. Wheeler, M.B., B.S.
J. M. Stenhouse, B.A. (Cantab.), M.B., B.C.
J. G. Gibb, M.D., B.S., F.R.C.S. (Eng.)
R. A. P. Hill, B.A. (Cantab.), M.B., B.C., D.P.H.
E. J. Stuckey, B.Sc., M.B., B.S.
B. T. Read, M.P.S., Ph.C. (Eng.)
F. E. Dilley, M.D.
J. J. Mulloney, M.D.

The following, residing at a distance, will give short courses of lectures:—

Chas. Lewis, M.A., M.D.
Thomas W. Ayers, M.D.
George Douglas Gray, M.D.
Thomas Bragg, L.R.C.P. and S.

Examining Board.

Officials of the Imperial Board of Education.
The Dean of the College.
The Professor of the Subject for Examination.
George Douglas Gray, Esq., M.D., British Legation.
M. le Capitaine Docteur L. di Giura, Legation d'Italie.

General Plan of Instruction and Course of Study.

The medical course covers five years of nine months each. The year begins on or about the 20th of the Chinese first month and continues until about the 20th of June; the autumn term begins on or about the 5th of September and continues until the Chinese New Year.

For further information apply to the dean of the College, or the secretary, Mr. Geo. G. Wilson, Peking.

UNION MEDICAL COLLEGE, TSINAN.

The Union Medical College in Tsinan, Shantung, was opened for the reception of students on March 1st, 1910. The college is the medical department of the Shantung Christian University, which includes an arts and science department in Weihsien and a theological and normal school department in Tsingchowfu.

The whole plant of the Union Medical College and Hospital is provided by the Baptist Missionary Society of London from grants made by the trustees of the Arthington Fund, but while the buildings belong to the English Baptist Mission, the college is a union institution under the joint control at present of the English Baptist and American Presbyterian Missions through the University Board of Directors. It is confidently anticipated, however, that other Protestant missions in Shantung, and possibly in some of the adjoining provinces, will share in this union undertaking for the training of Christian doctors for Chinese.

The aim and policy of the college, as stated in the basis of union, is "To give a medical education, under

distinctively Christian influences, to young men chiefly from Christian families." In accordance with this aim every effort will be made to maintain the distinctively Christian character with which the institution starts out, and it will be the endeavor of those in charge to turn out not only well-trained doctors, but earnest Christian men as well. At the same time young men from non-Christian families will be admitted, provided they are able to meet the entrance requirements, are of good character, and are willing to abide by the rules of the institution.

Requirements for Entrance.

1. Parts of the Odes and History to be memorised. (Abridged edition obtainable from Weihsien College.)
2. Exposition of the Four Books.
3. Arithmetic: Mateer's, 3 vols. or an equivalent.
4. Algebra through Quadratics.
5. General Descriptive Geography: Chapin's or equivalent.
6. Outline of Universal History: Wu Chou Shih Lue.
7. Outline of Old and New Testament History.
8. Short Essay: Mandarin or Wên-li.

Curriculum.

The curriculum, which consists of a six years' course, will be divided into two parts as follows:—

A. One year of scientific study in the Union College of Arts and Science at Weihsien in the following subjects:
   1. Physics—Experimental lectures and laboratory work.
   2. Chemistry—Gillison's, whole volume. Laboratory work in Inorganic Chemistry.
   3. Biology—Elementary.
   4. Botany—Elementary.

B. Five years of purely professional work in the Union Medical College in Tsinan.

Teaching Staff.

All teaching will be in Chinese. In the Union College of Arts and Science at Weihsien the students will be under the direct personal instruction of the following teachers:

Paul D. Bergen, M.A., D.D.
Harold G. Whitcher, B.Sc.
H. S. Cousens, B.A.

The teaching staff of the Medical College, so far as at present constituted, consists of the following foreign members, who will be assisted by competent Chinese:

James Boyd Neal, M.A., M.D., President.
E. Freiherr von Werthern, Dr. Med. et Chir.
Charles F. Johnson, M.D.
James Russell Watson, M.B., M.R.C.S., D.P.H., Tsingchowfu, Shantung.
Thomas C. Paterson, M.B., C.M., Tsouping, Shantung.

The first three of the above named will teach regularly in the institution, while the last two will give such courses of instruction as their other duties will permit.

Besides the teaching force already arranged for, it is confidently expected that other qualified medical men, belonging to neighboring stations, will consent to give short courses of instruction to the students.

Regular teaching began on 11th March, 1910, with 10 men in the first class and 10 in the old class, under instruction for three years past.

"We are endeavoring to make laboratory work a rather marked feature of our training here; the equipment for four laboratories being now on the ground, though owing to the exigencies of building, only one—the histological laboratory—is at present in commission. The other three are those of pharmaceutical chemistry and pharmacy, physiological chemistry, and clinical pathology, all of which will be well equipped and in running order by autumn."

An endeavour is being made to establish a college in Moukden in connection with the Presbyterian Mission there.

A MEDICAL COLLEGE FOR MANCHURIA.

"At the annual united conference of the missions of Manchuria—the United Free, the Irish Presbyterian, and the Danish Lutheran—held in Newchwang in May, resolutions were unanimously passed strongly urging the establishment of such a college, and heartily recommending it to the liberal support of all interested in the welfare of the Chinese. It will be essentially a missionary institution, run on Christian principles, permeated by Christian influence, and with a great deal of direct Christian teaching. The majority of the students will be from Christian homes, and there will be systematic training in evangelistic and other branches of Christian work. Through the generosity of the Chinese, a suitable site for the college came into our possession contiguous to the hospital, and well situated. The Viceroy of Manchuria then guaranteed Tls. 3,000 (about £420) a year for ten years toward the college. During January and February, 1909, Chinese officials and other friends subscribed $5,000 (about £450) toward the building fund. In this country also many friends of our own and other churches have come forward to the support of the college, and over £2,000 has already been received.—*Free Church Monthly*.

THOS. COCHRANE.

Medical Education for Men in Central China—Ningpo to Chentu.

With one exception whatever medical education of men is being done in Central China is in connection with mission schools. The exception is the recently established German medical school in Shanghai, which proposes to teach medicine in the German language and hopes to start its first medical classes next autumn (1910). Up to the present time a great deal has been done in the matter of organization, and something like seventy students have been enrolled for preliminary work in German and science. The school has sustained

a great loss in the death of Dr. Paulun, its founder, but the nucleus of a strong faculty remains, and considerable support, both locally and from Germany, is assured.

The following mission schools are teaching medicine:—

		Teaching in
Hangchow, Chekiang.	C. M. S.	Mandarin.
Shanghai, Kiangsu.	St. John's University.	English.
Soochow, Kiangsu.	M. E., South.	,, and vernacular.
Nanking, Kiangsu.	A. P. M., South, M. E. M., Christian and Friends' Missions.	Mandarin.
Hankow, Hupeh.	Union.	,,
Wuchang, Hupeh.	Boone University.	English.
Changsha, Hunan.	Yale Mission.	Mandarin.
Chentu, Szechuan.	Union.	Mandarin.

The one word of all these schools is 'Union.' There is a widespread feeling that the day is passed when it is the part of wisdom to educate Chinese physicians with the sole aim of their employment in mission hospitals. This enterprise had its day of usefulness, but it does not meet the present demand, and it involves tremendous risks, where these insufficiently educated men break loose from mission hospital ties and supervision and start out for themselves, all too often on the highroad of malpractice and quackery. Moreover, even as hospital assistants they are found lacking in the better teaching and discipline of the up-to-date mission hospital. It is realized that in union of forces where various hospitals and their staffs are within a feasible teaching radius, there lie the possibilities of giving Chinese men a variety and thoroughness of training that in certain cases may approach the ultimate desirable. By this method Chinese physicians of considerable ability and reliability may be educated to meet the pressing demand for foreign-trained physicians in the navy, army, and in civil life, as well as afford hospital internes of real ability.

The school in Hangchow is entirely at present under the English Church Mission. The faculty consists of

three foreign physicians and a number of natives. Between thirty and forty students are usually in training at any one time. There is a perfect willingness here for coöperation, but no other schools are near enough to make the thing feasible.

St. John's University, Shanghai, gives a five years' course in medicine, requiring entrance examinations to its junior college year for matriculation. The first two years are devoted to the preliminary branches; students residing in the university. The last three years are spent in its Hongkew medical school, which is an integral part of St. Luke's Hospital. The university is chartered by the District of Columbia and gives an M.D. for high-standing five years of professional work. All the teaching is in English. This fact limits the number of students very positively, but affords a much wider range of text-books and literature and better teaching. There are eight foreign teachers in the medical faculty.

Soochow University is incorporated under the laws of the State of Tennessee, and also gives an M.D. degree. The teaching is in the vernacular and in English. Students must hold a certificate from the academic department of the university, or pass entrance examinations to the college. The faculty is not large, but gets considerable assistance from the college in its elementary branches. A small school of pharmacy is allied to it.

At Soochow the American Presbyterian Church, South, has a school with a larger than the average number of students, but there is no regular curriculum, as the teaching, being in the hands of only two men, is variable in time and quantity. There is a good prospect of this school becoming amalgamated with the Nanking University School.

The schools in Nanking are at present all on a very small scale. All teach in Mandarin, and have no organic union, but there is a very promising prospect of the formation in the near future of a union medical school for the Central Yangtze Valley to embrace the three or four

small enterprises in Nanking. The teaching will be in southern Mandarin, and there is every prospect of success.

Several union plans have been tried in Hankow. The matter has settled down to a union school on the Hankow side (teaching in Mandarin) and an English school in Boone University on the Wuchang side. The conditions at Boone are similar to those at St. John's in Shanghai—small numbers—but the advantages of English. The Hankow school is in a hopeful condition.

At Changsha the Yale Mission has made a beginning. Its ideals are fine, but there have been discouraging delays. There is a proposition at present for moving this school to Wuchang with a view of furthering some union scheme.

At Chentu there is the foundation laid of a representative union in connection with the university enterprise in Chungking. This seeks to include all the educational interests in Szechuan.

Besides these established and to-be-established institutions, there are hospitals in Ningpo, Wuhu, Anking, Yangchow, Changteh, and many other places, which still do something in the matter of training their own hospital assistants.

The last three years has developed certain other conditions besides the desire for union. First and foremost there is a realization of the imperative need of at least one thoroughly equipped and unquestionably standard school in Central China, a school which can train teachers and leaders without involving the necessity of residence abroad. Three enterprises have considered this proposition. The Baptist interests, purporting to represent Mr. Rockefeller, have looked over the field, and it is generally understood that if anything is done by them it will mean the establishment of a Christian university in Nanking. A much more promising plan is that of Lord William Cecil for the establishment of Cambridge and Oxford interests in founding a central union faculty of specially-trained teachers in Wuchang,

or possibly Hankow, to be the hub of a wheel of which all present colleges, higher schools, and medical schools will form the spokes. Then, in Shanghai, probably, certain Harvard University interests are proposing to found a first-class medical school to be taught in English, to establish well-equipped laboratories for scientific research, and to throw their special efforts on subjects involved under the general heading of tropical medicine.

It is conceivable that large interests and plenty of money might accomplish these hopes, but it must be realized that for sixty years new enterprises have been started in China, few willing to combine with any others, mostly weak and tentative and struggling. Only either by positive union or overwhelming support can success be expected. It is perhaps overlooked also by those interested that the difficulties involved in planting a faculty of specialists in Wuchang to study Chinese themselves and then teach their branches in Chinese are not very far from insuperable. And for such an enterprise as Harvard's to establish an English-speaking school in Shanghai, without some very definite plan for students well-trained in English to be supplied, is quite as hopeless. The average Chinese youth of eighteen to twenty years is no more fitted to study medicine than a newborn babe. The needs of the future lie in *coöperation* and *strengthening*, in supplying better trained men with more liberal support and equipment to match. There is no place in China's medical scheme for any more weakly supported and insufficiently manned medical institutions.

W. H. Jefferys.

Medical Educational Work for Men in South China.

In looking over the results of medical educational work done by Dr. Kerr and his co-laborers in past years in South China, one would not hesitate a moment to say that this line of work is one of the most important that the medical missionary can do. Dr. Kerr, though dead in

body, still lives in the lives of those graduated by him, who are, almost without exception, strong influential Christian men ; many of them elders in the churches throughout South China.

The work which Dr. Kerr did and the work which his graduates are doing has created a great demand for Western medical education, and it is greatly to be deplored that the missionary body was not ready to meet this demand.

At present there are seven medical schools for men in Canton, with no less than 250 students, who are taking a four years' course. Of the seven schools four (190 students) are controlled by the Chinese ; one by the French, which does not claim to be missionary in object ; one by the University Medical School, and one by the Canton Medical Missionary Society. The latter society is composed of foreigners, who contribute ten dollars or more a year to its institution. This leaves only one—the University Medical School—which has a majority missionary control. Two of the schools controlled by the Chinese and the Canton Medical Missionary Society's school have mostly Christian teachers, and more or less Christian work is done among the students, but the results are very unsatisfactory, either from a professional or missionary standpoint.

The South China Branch of the China Medical Missionary Association, at a meeting in July, 1909, passed the following resolution : " Whereas the conditions in South China demand a higher standard of medical education than is being given in any of the several men's medical schools now in existance, therefore we, the members of the Canton and West River Branches (now the South China Branch) of the China Medical Missionary Association in joint meeting assembled, resolve that a union medical college be formed in Canton." The resolution goes on to say on what basis the union should be formed. The idea is to bring about a union of the University Medical School, the Canton Medical

Missionary Society's School, and the different Mission Boards having physicians in Canton and vicinity. The South China Branch, almost to a member, are strong in the opinion:

1st. That medical educational work is the most important of the medical missionary's work at this time.

2nd. That the strongest and best Christian influence should be brought to bear upon the students, and that the most thorough Christian work possible be done among them during their course.

3rd. That the best way to do this thorough Christian medical educational work is by a union of forces.

The South China Branch of the China Medical Missionary Association has been laboring hard, through its individual members, for this union, and last January the Canton Medical Missionary Society at their annual meeting passed a resolution favoring union with the University Medical School and with the different mission Boards. The University Medical School is strongly in favor of union, so all that remains is the perfecting of the union scheme, which we hope will be accomplished in the near future. There are over thirty medical missionaries in Canton and vicinity, and it is thought that at least ten of these will be available as teachers.

The Canton Medical Missionary Society has a school building and dormitories valued at about fifty thousand dollars. The University Medical School has property and funds of about that amount. This, together with the men who are on the field, would make a good foundation for a union medical school. It is hoped that one or two of the schools controlled by the Chinese can be brought into the union, but at this time there is a strong feeling of "China for the Chinese," and we may have to wait until the union school is well established before they will come in.

The Canton Medical Missionary Society's School building and hospital would be well adapted for the fourth and fifth year classes. The property which the University School has purchased, and which is situated

about three miles east of the city, near the Christian college, would make an excellent site for the school buildings and dormitories for the first three years' classes.

About one hundred and twenty-five thousand dollars will be needed for the erection of these buildings and their equipment. When the buildings and equipment are established, the institution will be self-supporting, that is, it will be able to support all its running expenses and native teachers and, no doubt, part of the foreign teachers.

P. J. TODD.

Medical Education for Women.

THE NORTH CHINA UNION MEDICAL COLLEGE FOR WOMEN.

The North China Union Medical College for Women is located with the American Methodist Mission, Peking. The college was opened in February, 1908, and enters classes but once in two years. The teaching staff, consisting of eight foreign doctors, is drawn from the American Methodist, the American Board, and the American Presbyterian Missions.

The subjects for preliminary examinations are:

English—Harper's First and Second Readers or equivalent.
Chinese—Outlines of Chinese History.
Good Penmanship
Compositions in Kuan Hua and Wên-li.
Mathematics—Mateer's Arithmetic or equivalent.
Algebra, through single quadratics.
History—Sheffield's Universal History.
Geography—Chapin's.
Physics—Parker's.
Physiology—Porter's or equivalent in new terminology.

The course of study covers six years of eight months each, and a high grade of work is required of the students. The tuition fee is forty taels a year. Dormitory accommodations are furnished at the school, and board costs not less than four dollars Mexican per month.

At present our students represent Canton, Foochow, Nanking, and Peking. Students who must first acquire a working knowledge of Northern Mandarin can be accommodated in the Girls' High School, located with the W. F. M. S. of the Methodist Mission, or in the Bridgman Preparatory School, located with the American Board Mission, Peking. Preparatory work may also be taken in these schools if desirable.

The two girls of the first medical class have made splendid records. The questions from the New York State examinations in anatomy were given, and both passed over ninety-five per cent. on a written examination. They passed equally well in physiology. These girls are Methodists and are earnest Christians. The next class will include two girls from our Foochow school, another from Nanking, and two daughters of an official in Tientsin. The Nurses' School has become an essential part of our work, and demands Miss Powell's best efforts. As yet there are no graduate nurses, but in time valuable assistance is expected from this source.

ELIZA E. LEONARD, M.D., *Dean.*

THE HACKETT MEDICAL COLLEGE FOR WOMEN, CANTON.

Just after Chinese New Year, 1901, the medical school for women, called the Kwong Tung, was opened in the first floor of the Theodore Cuyler (First Presbyterian) Church, Canton. Nine students were admitted.

The following year the David Gregg Hospital for Women and Children was opened, and the young women students were temporarily removed to the third floor of this building.

In 1902, December, the first building, for distinctive college use, was finished. It contained recitation and reception rooms on the second floor, bed rooms on the third. To this the students gladly removed.

This large three-story building was the gift of Mr. E. A. K. Hackett, of Indiana, United States of America.

The name of the college was changed to that of its donor.

In 1903 diplomas, bearing the new college seal, were given to two students. In 1904, four received diplomas. In 1905, three. In 1906, three more.

Through the generosity of Mr. Hackett a second hall was built. The number of students increasing, it became necessary to use the entire first building for a dormitory. The new building contained lecture and laboratory rooms.

In 1907, seven received diplomas. This was our fifth mile-stone. We now had two fine buildings. The course of study was extended to four years. The Viceroy of the Two Kwongs stamped our diplomas. This, together with the stamp of the United States Consulate, was the highest official recognition obtainable. These are the only diplomas in the province thus stamped.

The Viceroy, as a further token of his appreciation of what we are doing, sent three gold watches as prizes to the three students having the highest average for the four years. Ex-minister to the United States, Wu Ting-fang, being present, kindly gave an address.

In 1908, six graduated. Amongst these was our first student from a distant province. For the first time in the history of missions in this part of China the Viceroy, Cheung Yau-tsun, attended our commencement exercises in person. The Theodore Cuyler Church was beautifully decorated with wreaths of banyan and flowers. The church, which holds six or seven hundred when crowded, was jammed with a thousand or more. A guard of honor of five hundred soldiers was sent. We were again fortunate in having another Ex-minister to the United States, Sir Leung Shing, present. He also kindly favoured us with a fine address. The Viceroy, speaking only Mandarin, had his address read.

In 1909, seven received diplomas. Owing to the mourning for the Emperor and Dowager-Empress very

few officials could attend commencement. Dr. Amos Wilder, Consul-General of the United States at Hongkong, and Dr. J. C. McCracken, of the Canton Christian College, gave fine addresses.

The college buildings form a part of the Lafayette Compound at the end of Fung Un Sai Street in the western suburbs of Canton. The compound may be reached either by chair or boat. Board and lodging are provided for the students on the grounds.

The course of study requires four years for its completion. The college year is divided into two terms. The first term begins soon after Chinese New Year and ends the beginning of July. The second begins in September and ends with commencement day in January.

Terms of Admission.

Applicant should be at least eighteen years of age. Must read and write Chinese fluently.

No one should apply who does not intend to take the full course. No married women (except widows) will be accepted. No one will be allowed to continue her studies at the college if she marries during the four years.

The right is reserved to advise discontinuance of study if for any reason a young lady is deemed unfitted for the practice of medicine, and to make any change in anything pertaining to the college when such change seems best.

All teaching is given through the medium of Cantonese. Students speaking a different dialect would better be here a few months before the time of opening.

Expenses. (Mex.)

Entrance examination fee	$ 1.00
Registration	1.00
General ticket, entitling entrance to all lectures	80.00
Chemical material	10.00
Board, rooms, light, washing, a month	6.50
Books, different prices, from $1.00 to $2.50.	
Diploma	5.00

No money for any reason will be returned.

The teachers consist of five foreigners and eleven Chinese.

In connection with the David Gregg Hospital for Women, nurses are being trained. Eleven are now studying. Four have graduated. All are in the constant demand and give satisfaction to both foreigners and Chinese. All are Christians.

MARY H. FULTON, M.D.

Medical Research Work.

In former years definite systematic research in medicine was undertaken practically by none among missionary physicians, and this in the main for two reasons—the first that men as a rule were put singlehanded in charge of work too heavy for one to handle alone, and beyond rapid routine work, often necessarily slip-shod and unsatisfactory, nothing could be attempted; the second reason was that laboratories properly equipped for such work were very few. A number of individuals, however, working more or less alone, have in the past done some excellent work.

At the triennial conference of the China Medical Missionary Association, held in 1907, the first move toward a systematic work of medical research was made by the formation of a research committee, consisting of seven or eight members, whose locations were scattered over the Empire, from Korea to Hongkong, and as far inland as Hunan. It was decided that the only work undertaken by the committee for the triennium—1907–1910—should consist of an intensive study of intestinal parasites. The working out of the geographical distribution and an approximate idea of the proportion of population affected by the various injurious helminths was felt to be exceedingly important, not only for purposes of more accurate diagnosis and helpful treatment, but as well from an economic standpoint, and it was

felt, moreover, that careful examination of large series of cases might bring new species to light, or show some tangible causative factor for conditions previously obscure. The work of the succeeding three years showed how well founded this view was.

This committee and other members of the Medical Association have published annual reports in the *China Medical Journal*, carefully collated by the chairman. The final report and summary, recently published, shows reports, more or less complete, from twelve provinces, not including Korea, Manchuria, Formosa, Hongkong, and Siam. The principal facts brought out were :—

(a). The almost universal distribution in China of Ankylostomum (hookworm), the great number of cases of remediable anemia and disability due to infections with this parasite, and the presence in China of both the old world (Ankylostomum duodenale) and the new world (Necator americ.) species.

(b). The wide distribution in the Yangtse Valley and its tributary waters of Schistosomum japonicum (blood-fluke) and the extensive and fatal ravages due to it.

(c). The description of at least one new species.

In considering the final report of the chairman of this Research Committee at the triennial meeting of the C. M. M. A., held in Hankow during February, 1910, it was agreed that the results of their work, though limited in many ways, were satisfactory and the continuance and expansion of the work highly necessary. In providing for the research of the next three years it was felt wisest to make the various branches of the Association responsible for the actual work, permitting thus a great increase in the numbers of investigators, and the covering of special problems by men specially fitted for such work. The general supervision of these activities is placed in the capable hands of Dr. J. L. Maxwell, of Tainan, Formosa, the former chairman of the Research Committee. He will be responsible also for the collecting and publishing in systematic form of all reports made. The general scope of research is to include :—

(1). Continuation of the study of intestinal parasites.

(2). Special investigation into blood parasites, more especially of diseases caused by protozoa.

(3). Examination into diseases or pathological conditions which are local or circumscribed in their distribution.

(4). The causation of fevers of an obscure nature.

This program opens the door to many problems of great importance; the solution of any one of those above outlined would be of the highest usefulness, from the humanitarian as well as the scientific standpoint.

There is, finally, a wide field for the prosecution of research developing in the various schools of medicine which are gradually being established at large centres. It is mainly to these laboratories that we must in the future look for organised and systematic investigation into the causes of obscure Oriental diseases and along lines of preventive medicine. In the union medical school, for instance, which will open in Nanking probably before the end of this year, definite provision will be made for this sort of work.

A tangible beginning has been made, and though the number of men who are free to follow out such problems is small, with increasing facilities in educational centres and the advent of men with highly specialised training, much may be done in the near future along these broadly humanitarian lines of prevention and prophylaxis and the clarification of unknown and obscure pathologic states.

HENRY S. HOUGHTON.

CHAPTER XI.

THEOLOGICAL EDUCATION.

Theological Education in North China.

PRACTICALLY all the Missions in North China hold from time to time, sometimes for a regular period of one or two months in summer or winter, sometimes as occasion may arise, classes for the training of Chinese evangelists and colporteurs, to which certain of the foreign missionaries devote themselves during the term of instruction. In at least two cases, those of Dr. Hunter Corbett, of Chefoo, Shantung, and Rev. H. W. Houlding, of Taimingfu, Chihli, the few months of class instruction annually are interspersed with long itinerations of teacher and pupils, sometimes in small bands uniting for a day of prayer and Bible study every few days, sometimes in larger company for more protracted periods. In Peking for the past two years (1908-1909) a union summer school for colporteurs and evangelists has been maintained by the London Mission, the American Methodists, Congregationalists, and Presbyterians at the Union Theological College, with an attendance one year of eighty-six, the other year fifty-eight; both teachers and taught being drawn from the four Missions, and Chinese as well as foreigners joining in the work of instruction. In this, the third year of the school, a regular curriculum, covering a period of five or six years, is being prepared.

The number of fully developed theological colleges, so far as ascertained, is not large, comprising: (1). The Gotch-Robinson (Union) Theological College at Tsingchowfu, Shantung, connected with the Shantung Christian University and supported by the English Baptist and American Presbyterian Missions. (2). The North China Union Theological College at Peking, Chihli, one department of the North China Union College, supported

by the American Board, American Presbyterian, and London Missions. (3). The Peking University School of Theology at Peking, under the American Methodist Episcopal Mission. (4). The United Methodist Theological College at Tientsin. (5). The Theological College of the Scotch and Irish Presbyterian Missions at Moukden, Manchuria; and (6). The Scandinavian Alliance Mission Seminary at Hsianfu, Shensi.

The *Gotch-Robinson (Union) Theological College*, Tsingchowfu, organized in 1905 as a combination of the previous peripatetic classes of the Presbyterian Mission and the Theological Department of the Gotch-Robinson Bible Institute of the English Baptist Mission. It provides for a three years' course of eight months each. The instruction is given entirely in Chinese. Twenty-two students have been graduated, two of whom are engaged in the Arts Department of the University, and all the rest are in pastoral or evangelistic work. Present number of regular students, twenty-one. The faculty consists of Rev. J. P. Bruce, M.A., president, Rev. W. M. Hayes, D.D., with the recent addition of Rev. W. P. Chalfant. In the Bible Institute connected with the college there are over 160 students.

North China Union Theological College, Peking, organized in 1895 by the transfer of the Gordon Memorial Theological Seminary of the American Board Mission from Tungchow to Peking; the plant and equipment to be furnished by the American Presbyterian Mission as its contribution to the North China union colleges. The seminary had already been in existence for 30 years. The new institution gives all its theological instruction in Chinese, but provides a course in biblical English for those who have previously made a beginning in the language. In the regular course ten have been graduated, in the special course (for those without previous arts course) twelve men; all but two of these graduates are preaching, and one of the two is teaching in a mission school. The present number of students

is thirty-three. The faculty consists of Rev. C. H. Fenn, D.D., dean, Rev. C. Goodrich, D.D., Rev. S. E. Meech, and Rev. J. W. Wherry, D.D.

Peking University School of Theology, Peking. Classes are organized according to the demand. There are at present fifteen men taking the course under the instruction of various men of the University Faculty. For those who cannot take the full course there is a four years' course for all preachers who enter the conference; the candidates being examined each year on the subjects for the year. This includes the elements of science, as well as the usual theological subjects and a course of general reading.

United Methodist Theological College, Tientsin. Founded in 1868, but no adequate buildings until 1878. A three years' course and usually three classes under instruction. In some cases the course is extended to five years. The present number of students is seventeen, chiefly from the middle schools of the Mission. Rev. John Hedley is the principal.

Presbyterian Theological College, Manchuria. This school provides a four years' course of five months per year, under the instruction of Rev. John Ross, D.D., and Rev. Thos. C. Fulton. The students are selected from among the best of the evangelists, who in youth have secured a good Chinese education, and as evangelists have, for at least four years, reached a certain standard in the annual examinations. The course will also be adapted to those now graduating from the Mission's recently established higher educational institutions. The number of students last year was eighteen, this year twenty-nine.

Scandinavian Alliance Mission Seminary, Hsianfu. Organized 1906. The course covers three years, about half of which time is given to definitely theological training. Both evangelists and school teachers are educated in the institution. The present number of students is thirty-one. The faculty consists of Rev. O.

Bengtsson, principal, C. F. Jensen, and two Chinese assistants.

The Canadian Presbyterian Mission in Honan holds a summer training class each summer for all the evangelists of the Mission, having planned a six years' course, and expecting to ordain a few of the best men at the end of the course.

In the regularly organized theological colleges the curriculm does not differ materially, being quite similar to those offered in the home lands, with the exception of Greek and Hebrew, which none have as yet introduced. The general outline of a three years' course is about as follows :—

FIRST YEAR.

Systematic Theology—Theology Encyclopedia and Theology Proper.
Church History—Apostolic Age to Constantine,
Exegetical—Gospels in Harmony and Pentateuch, with Biblical introduction.
Homiletical—Theoretical and Practical Homiletics.

SECOND YEAR.

Systematic Theology—Anthropology and Soteriology.
Church History—Constantine to Middle Ages.
Exegetical—Acts and Epistles in Harmony, Romans, Old Testament Historical Books.
Homiletical—Practical Preparation of Sermons.

THIRD YEAR.

Systematic Theology—Eschatology and Ecclesiology,
Church History—Reformation Period and Modern Church.
Exegetical—Pastoral Epistles, Old Testament Prophets.
Pastoral Theology.

"Christian Evidences," "Apologetics," "Comparative Religion," are either included under the above heads or given prominence in lecture courses; the first named, however, being usually included in the course of preparation for the theological school.

It is quite evident that a large part of the development in theological education of a high grade has taken

place within the last five or six years. Yet larger things are planning in many directions, the establishment of other institutions, the attainment of larger and more perfect unions, and the more thorough equipment and endowment of all. The development of a strong spirit of consecration to the Christian ministry during the past year and the prospective organization of a "Student Volunteer Movement" for this purpose, will render imperative such expansion.

Arthington Training Institute, Tsangchow, for the training of evangelists, school teachers and non-college men, especially for the rural missions of the London Missionary Society in North China. A start was made in 1905, and in 1907 the institute was adopted by the Arthington trustees, who gave money for buildings and also give an annual grant enough to help twenty men. The present number is twenty-five.

The full course is four years, including two years chiefly arts and the latter two years in theological studies. The first batch of men (six in number) graduated at the end of 1909. The students get plenty of practice in preaching in city and country on Sundays and at special fairs. The rural missions need this class of man as local leaders and teachers. Some of the finest workers come from the ranks—men who have some Chinese scholarship, but no collegiate education. The training of the evangelists includes training in the conduct of all kinds of meetings, including business meetings and native church councils. They are well doctrinated with sound ideas on self-support.

C. H. FENN.

Theological Education in Central China.

GENERAL OBSERVATIONS.

Public speaking, as a means of influencing the masses, has but yesterday begun to come into repute among the Chinese. The Christian propaganda has long been scorned by the literati because of our will-

ingness to preach to the common people. But of late, as evidenced by a leading article in the most influential Chinese daily, public lectures for the uneducated are recognized to be next in importance to schools and newspapers in the training of the nation for representative government. This would seem to be at least an unconscious tribute to the power of preaching as practised by the heralds of the Gospel.

The calling of a pastor, in its two-fold duties of preaching and the care of souls, has hitherto had little attractiveness to Chinese youth seeking a life work. To us a profession held in great honor, to them it has too much seemed a difficult and odium-incurring service of foreign missionaries. Yet in spite of this difficulty, the church in China has, during the past decades, produced many faithful and consecrated ministers of the Gospel.

The theological training of these men has been secured in various ways: in classes, or in home study under the direction of individual pastors, or in yet more desultory method. The educational qualifications required in men so trained has also varied greatly. But the call for theological schools has, within recent years, become more and more insistent. The past decade has seen the establishment of over a dozen schools in the part of China now under review, and a number of others are projected. The necessity of many such schools is vouched for both by the rapid growth of the church and by the tremendous area to be covered. This report covers the provinces of Kiangsu, Chekiang, Anhui, Kiangsi, Hupeh, Hunan, and Szechwan, a territory as large as that of the United States east of a line running south from the foot of Lake Michigan, or five times the size of Great Britain and Ireland. With the attention of the educated classes turned toward the truth as never before, the need grows more and more imperative of the most talented and best equipped men possible as preachers and pastors. The fact that there are good training

schools available, is beginning to prove an incentive to young men of this type to offer themselves for the ministry.

The field covered by the seven provinces named above is far from homogeneous. Some parts are very difficult of access, some are fairly developed as mission fields, others are quite new. Near the coast theological training has been going on for over fifty years; in many places less than a decade. In some parts of the field the church has become self-conscious and self-governing, while in others the foundations are but just being laid. But the whole missionary body now recognizes the immediate importance of obtaining a carefully trained force of pastors and evangelists for this whole field. Many consider this as of more pressing urgency than even the doubling or trebling of our missionary force as a measure for the coördination and strengthening of the church, as well as for the evangelizing of the masses yet untouched.

METHODS OF TRAINING.

It is difficult to obtain full reports of those under training for the ministry. In many an out-of-the-way station men are under the supervision of the missionary, as student-helpers, evangelists, preachers, assistant pastors. Some of these gradually develop into efficient and devoted pastors. In many instances the home studies of these men are supplemented by some weeks of Bible study in institute or Bible class. In larger centres will be found a number of catechetical or Bible training schools, where worthy men of inferior education are gaining a knowledge of the Bible, church history, etc., and receiving practical and homiletical training. In the case of most of the missions, the graduates of such training schools are not ordained at the conclusion of their course, but must pursue further studies and meet further examinations set by their ecclesiastical superiors. In addition to such schools, there are a

number of theological colleges, where men of school training are taking more advanced courses to go out directly into the ordained ministry. Statistics, as given below, show rapid increase in the number of such institutions in the past four years.

The courses of study provided by the advanced theological schools are approximations, in name at least, to those of divinity schools at home. In practice up to the present few young men of high training have been available as students; hence men of less education who definitely hear the call to the ministry are received and given such training as they are able to acquire. But the Chinese church, and particularly its older pastors, desire earnestly that the succeeding generation of ordained men shall have the advantage of the most thorough theological education possible, including the knowledge of the Scriptures in the original tongues. All that can be obtained in the seminaries of the West should be made available here. The courses in all the theological colleges are rising to a higher standard year by year, and at the same time the claims of the ministry are being presented to college students in every way, including the publishing of articles showing the depth and variety of learning necessary to any real mastery of theological science.

In four institutions the instruction is given in English. While the number able to pursue their studies in English is small, among this number will be found most promising and most consecrated workers. On the other hand, the need for schools providing the whole theological course in Chinese will not cease. The source of supply of students acquainted with English is too small for the demands of the field; beside which the ability of the churches to support their pastors is limited, and the man who knows English will, for some time, be a higher priced man than the one who does not. A thorough theological education can be imparted through the medium of the Chinese language, and this will

doubtless continue to be the main method employed in the majority of these schools, while yet making such use of English books as students are able for.

It is proper to say that the colleges under consideration are intensely practical in character. Even those schools which carefully preserve their own denominational affiliations are not doing so in sectarian spirit. Nor are the schools allowed to become scholastic or unpractical in tone. The purpose is ever kept foremost to prepare men for a ministry of service that they may meet the deep religious needs of their fellow-countrymen. The strong and growing sense of solidarity between Chinese Christians of various denominations is a bright sign of promise for the future, and careful study of the work done in these schools leads one to believe that the training given is such as will definitely tend to the establishment of a common Christianity in China.

The statistics given below will show that three new seminaries have been established since the Centenary Conference, while six of the twelve training schools for lay workers reported have opened within the same time. A number of additional schools of both kinds are projected at various centres, while reports indicate rapid increase in the number and quality of students, the grade of instruction, and the number of teachers giving whole or part time to this work. Missions, Chinese churches, and school superintendents are pressing the claims of the ministry upon young men as never before. The great spiritual movements within the church have resulted not only in deeper consecration, but also in the dedication of many lives to the work of preaching the Gospel. The students' conferences, under the auspices of the Y. M. C. A., have contributed largely to this result. While exact figures are not available, it is known that in the past three years, in four of the seven provinces under review, six hundred have dedicated their lives to Christian service, and about one-third of these must be nearing graduation, and hence almost

or quite ready to enter the theological schools. There is growing interest on the part of the Chinese churches and individuals in the problem of the support of ministerial candidates. One large body, the Synod of the Five Provinces, representing a number of Presbyterian missions, is projecting a "Board of Education" for the assistance of students for the ministry. The number of grants from societies at home, and of special gifts for the erection of new buildings, which have become available within three years, shows that the Home Boards and Societies are realizing as never before the urgency of this work.

UNION MOVEMENTS.

The trend toward union in theological instruction is marked. The Baptist Seminary at Shanghai and the Presbyterian Seminary at Nanking are union schools under the joint management of denominations organically separate in the United States. There is a growing sentiment in favor of wider unions, where possible, between various denominational schools in the same section. In Kiangsu and in Szechwan such union effort in the training school work may be said to be near at hand.

PROBLEMS AND NEEDS.

The reports from the various schools show many needs and problems. They may be gathered into the following general statements:—

1. Deeper spiritual life and higher ideals among the students.
2. More students of thorough preparation, good ability, and social standing.
3. Greater interest in this work on the part of the Chinese church, and higher views, especially on the part of Christian parents, of the sacred calling.
4. More teachers for theological work, both foreigners and Chinese.
5. Better and more thorough text-books.
6. Fuller coöperation between missions in this work.

Name of School.	When established.	What Mission.	Place.	Foreign Teachers.	Chinese
All Saints' Catechetical School	1896	A. C. M.	Hankow, Hupeh	2	6
Shanghai Catechetical School	...	A. C. M.	Shanghai, Kiangsu	...	....
W. China Diocesan Training School ...	1903	C. M. S. C. I. M.	Paoning, Szechuan	2	...
Training School of Presbyterian Theological Seminary	1904	A.P.M.(N.) S. P. M.	Nanking, Kiangsu	3	1
C. I. M. Bible Training School	1904	C. I. M.	Chengtu, Szechuan	1	...
Training School of Nanking Bible College	1907	F. C. M. S.	Nanking Kiangsu	5	1
Norwegian Missionary Society Theological School	1908	N. M. S.	Iyang, Hunan	1	2
Joyce Bible Training School...	1909	M. E. M.	Chengtu, Szechuen	1	2
Canadian Methodist Training School ...	...	C. M. M.	Chengtu, Szechuen	...	...
Theological Institute	...	L. M. S.	Shanghai, Kiangsu	1	...
Burrows' Memorial Bible School	1910	C. I. M.	Nanchang, Kiangsi	1	1
C. I. M. Bible Institute...	1910	C. I M.	Hangchow, Chekiang	...	...
M. E. Biblical Training School	1903	M. E. M.	Chengtu,	1	1
Blackstone Bible Institute	1908	C & M. A.	Wuchang,	...	...
Wuchang Training Institution	1901	W. M. S.	Wuchang,	1	...
Church of Scotland Training Institution..	1906	C. S. M.	Ichang,	1	...

r Lay Training Schools, 1910.

Teachers.	Number of Students.	Requirements for Entrance.	Years of Course.	President or Missionary in Charge.	Remarks.
	54	Fair Chinese and scriptural knowledge	3	Rev. S. H. Littell, B.A.	
	...		...		Temporarily combined with school at Hankow.
	13	Fair Chinese and scriptural knowledge	2	Rev. C. H. Parsons.	
	20	Fair Chinese and scriptural knowledge	3	Rev. J. W. Davis, D.D.	
	19	Fair Chinese and scriptural knowledge	2	A. Grainger.	
	14	Fair Chinese and scriptural knowledge	3	Rev. A. E. Cory, M.A.	
	20	Fair Chinese and scriptural knowledge	3	Rev. A. Hirscher.	
	23				
	...				
	3			Rev. E. Box.	
	10	Fair Chinese and scriptural knowledge	2	W. W. Horne.	
	...		3	Rev. Joseph Beech, B.A.	
	17	Ability to carry studies prescribed			
	...			Mr. R. H. Glover, M.D.	
	...			Rev. C. W. Allan.	
	...	Chinese education, good Christian character, knowledge of N.T., etc.	3	Rev. F. Tocher.	

J. C. GARRITT.

Theological Education in Canton and Fukien Provinces.

The following account of the present state of theological education in the provinces of Canton and Fukien is based on replies from the various missions to questions which were sent to them. By comparing what is here stated with the Resolutions on the Chinese Ministry which were passed at the Shanghai Centenary Conference of 1907, it will be seen that the progress of theological education is in the main in accord with the policy laid down at that time.

EXISTING INSTITUTIONS.

The importance of theological education is recognised. In Fukien province all the missions give prominence to this branch of the work. The American Methodist Episcopal Mission has theological schools in Foochow and in Shaowu, the American Board Mission has schools in Foochow and Hinghwa, and the Church Missionary Society has a college in Foochow with theological classes at Hinghwa and Kienning. As regards South Fukien the three missions which are at work there, namely the American Reformed Mission, the London Mission, and the English Presbyterian Mission, have combined to establish a union theological college in Amoy. The London Mission have also made a beginning of theological education in the city of Tingchiu.

In the province of Canton five out of sixteen missions have no theological college of their own. These missions are: the American Board Mission, the London Mission, the Presbyterian Church of New Zealand Mission, the American Scandinavian Mission, and the United Brethren Mission. The American Board Mission, however, report that they hope to have a good training school in the near future, the London Mission organises preachers' training classes, and the remaining missions, which are as yet small in size, look forward rather to uniting with other missions in theological training than

to starting schools of their own. The existing theological colleges in the Canton province are eleven in number. These are: in Canton city the colleges of the American Presbyterian Mission, the American Southern Baptist Mission, the Wesleyan Missionary Society, the Berlin Mission, and the Church Missionary Society; and in other places the colleges of the American Reformed Presbyterian Mission in Takhing (west of Canton), of the Rhenish Missionary Society in Hongkong, of the Basel Missionary Society at Lilong (North of Hongkong), of the American Baptist Missionary Society in Swatow, and of the English Presbyterian Mission in Swatow and Wukingfu (Hakka Mission).

THE STUDENTS.

The theological college of a mission is usually the highest of a series of schools and colleges, rising from lower to higher grades, and it is satisfactory to learn from the reports that the large majority of theological students have actually passed through the preparatory schools of the mission to which they belong, that is to say, have had as complete a preliminary training as the mission has so far made provision to give them. It is a point of first importance that the standard of this preparatory education be raised as high as possible. At the same time there will be room in the Chinese church for a long time to come for men of earnest piety and evangelistic gifts, who, though deficient in general education, are yet desirous of becoming preachers. All the theological colleges above mentioned, with the exception apparently of the American Board College in Foochow, receive such men as students, modifying the curriculum in some respects to meet their special case.

To a question whether the number of theological students is increasing, the answer given is, in most cases, in the negative. Only four missions give an unqualified 'Yes' in reply. The Centenary Conference recommend-

ed that the subject of the Chinese ministry should be brought prominently before the churches, but in no case is this being done in any systematic way; the matter being left to the zeal of individuals, assisted perhaps by an occasional appeal at some assembly of the church.

THE CURRICULUM.

With regard to the curriculum, there are some subjects which naturally find a place in the curriculum of every theological school. These are biblical introduction and exegesis, biblical theology and church history, together with homiletics and pastoral theology. Bible history is also taught, if it has not been studied in the preparatory schools. In several of the colleges some attempt is made to teach apologetics, ethics, and comparative religion. Students are, in all cases, allowed time for the study of Chinese literature and for Chinese composition that they may not lose influence and respect among their fellow-countrymen through lack of Chinese scholarship. Canton and Fukien being non-mandarin-speaking provinces, Mandarin also finds a place in some of the curricula. Other non-theological subjects, such as arithmetic, geography, physical science, astronomy and pedagogy are also, in some cases, taught according as the students are deficient in general knowledge and scholarship, but the study of these subjects must encroach seriously upon the time which the students have for theological reading. In none of the reports received is there any reference to training in Sunday school methods as having any prescribed place in the curriculum. The teaching in the above mentioned colleges is given in Chinese, but in two colleges English is also taught, and in one case, that of the Berlin Mission, German is taught. The length of the course is either three years or four years. In only two cases is it two years. Sometimes the students are sent out in the middle of the course to gain a year's experience in teaching.

POST GRADUATE STUDY.

Most of the missions require further study from students who have left the college and have become preachers. The methods employed—sometimes separately, sometimes in combination—are examinations and gatherings for Bible study. The Church Missionary Society prescribes courses of study for all catechists, with yearly examinations. The American Board Mission requires preachers, after leaving college, to pass through a further course of three years. The Methodist Episcopal Mission, through its general conference, arranges a four years' course of study for all preachers who enter the regular ministry. The English Presbyterian Mission, in addition to the Presbyterial examinations which candidates for the ministry have to pass, seeks to encourage all its preachers to engage in systematic study. In Swatow, for example, preachers are expected to pass a semi-annual examination. In Wukingfu the preachers gather together in spring for a fortnight of Bible teaching and in the autumn are examined on the teaching given in spring. A similar plan is followed in the Amoy field, except that the teaching is sometimes given at the ordinary preaching meetings, when the preachers gather together in different places for special evangelistic work. The Berlin Mission reports that Bible teaching is given at quarterly conferences. The Wesleyan Methodist Mission organises conventions for Bible study in country centres. The American Presbyterian Mission in Canton made the experiment last year of a four days' Bible study conference during the vacation, an experiment which they report will probably be repeated. The Basel Mission arranges annually a short course of instruction for its preachers, and further requires them to enter an outline of the sermons they preach in a book. The suggestion made at the Shanghai Conference to establish correspondence classes for Bible study does not seem to have been tried, so far as the provinces of Canton and

Fukien are concerned, and unless the district in which a mission works is one of enormous extent, the plan of conferences for Bible teaching is likely to be more effective than that of correspondence classes. Much can yet be done to develop this department of the work, which is one of great importance and profit.

There is at present but little coöperation between the missions in the matter of theological education. In Canton some of the missions which have no theological school of their own send their students to the colleges of other missions, and union with other missions in this department of the work is at present a subject under discussion in the case of at least one important college in Canton city. But the only existing union college in the provinces which we are dealing with is the college in Amoy. The American Reformed Church Mission and the English Presbyterian Mission have, from an early period, made common cause in the matter of theological education, but in 1907 the union was broadened to include the London Mission. Each mission appoints two members to represent it on the Board of Management of the college, and bears a proportional share in the expenses of the institution, besides helping in the teaching. Union in theological teaching certainly makes for economy and efficiency, but those who attempt to carry it into practice must be prepared to meet with many and great difficulties, which it will require much tact and patience to overcome. This at least has been the experience of the missions in the Amoy field. Nor do the difficulties arise only from the side of the missionaries. It is surprising to find outbursts of a sectarian spirit amongst the Chinese also leading to squabbles between the students of the different missions, but the fact that sectarian feeling is already in evidence should surely act as a spur to all movements towards federation and union, that the seeds of division may not become more deeply rooted in the Chinese churches.

The theological colleges will, sooner or later, presumably be placed under the control of the Chinese church. At present they are maintained by foreign funds, and are almost entirely under foreign management. The Methodist Episcopal Mission reports that there are Chinese on the Theological College Committee, but in the other cases, while the Chinese are consulted unofficially on matters where their advice is deemed important, they have no share in the management of the college. In some cases the admission of students depends upon the recommendation of a committee on which Chinese have a seat. In reply to a question whether there is a tendency on the part of the Chinese church to demand a larger share of control in the affairs of the theological college, the majority of the replies are in the negative. In two cases a move in this direction is regarded as probable, and in one case, that of the Amoy college, the question of management and control was brought up for discussion at the Chinese Synod of the Presbyterian Church there, and a committee was appointed to investigate and to report on the whole subject. The question of raising funds for the support of the students is also being discussed by the native church in the Amoy field, and the discussion of this question may lead to far-reaching changes.

The L. M. S. report for 1909 says: "For the past few years an attempt has been made to start a union theological school, and during 1908 the Chinese came forward with a plan of their own. They had ascertained that Mr. Yeung Seung-pa would be available for the next year, and they decided to start a class for the training of preachers, and invite Mr. Yeung to take charge of it. The missionaries were asked to assist in the teaching, and the control was to be in the hands of the Chinese church.

A three years' course is proposed, with a preparatory year in addition, if necessary. Mr. Yeung will have charge of the students, and will also teach some biblical

as well as some general subjects. Mr. Clayson will teach theology and church history, and three members of the church have volunteered to give help in teaching some of the subjects in the arts course, viz., Mr. Ho Chup-mun, Mr. Lum Paak-woh, and Mr. Mak Siu-ki."

This brief account of the present status of theological education in the southern coast provinces of China gives cause for encouragement and good hope. The theological colleges of the various missions are well-organised, and are attracting students who have had a good preliminary training, and are likely to do good service as preachers. But the missions are not content with the standards already attained, and are in many cases planning to strengthen the curriculum of the preparatory schools and of the theological colleges themselves. The present is a transition stage when we must press forward with all our strength towards the establishment of theological colleges that shall be fully worthy of the great church that is rising up in China.

H. W. OLDHAM.

NOTE: A special chapter on "Bible Training Schools" was being prepared by Rev. W. J. Doherty, but that gentleman's illness prevented its completion. The subject will, however, be dealt with in next issue of the Year Book.—ED.

CHAPTER XII.

THE BIBLE STUDY MOVEMENT.

ITS Relation to the General Movement.—The Bible Study movement in China is one of the many movements that has resulted from the revival in Bible study in various parts of the world.

The Bible Study Movement in China prior to the Centenary Conference.—Prior to the Centenary Conference the movement was in no way a united one, but various organizations, missions and individual missionaries, were doing something to stimulate Bible study among their Christians and to promote it among the Chinese Christian workers with whom they came in contact. As a result of the general world-wide Bible study movement and of the sporadic attempts in China of various organizations and individuals along Bible study lines, one of the needs most frequently and emphatically expressed at the Centenary Conference was for definite plans to be formed for promoting and stimulating Bible study among Chinese Christian workers.

The Organization at the Centenary Conference, 1907.—The Centenary Conference therefore appointed a Bible study committee, which was afterwards enlarged until now the *personnel* of the committee is as follows :—

D. Willard Lyon, Shanghai, *Chairman.*
A. E. Cory, Nanking, *Secretary.*
A. J. Bowen, Nanking, *Treasurer.*
W. N. Bitton, Shanghai.
J. C. Garritt, Nanking.
A. P. Parker, Shanghai.
A. Sydenstricker, Chinkiang.
W. H. Warren, Shaoshing.

F. J. White, Shanghai.
E. W. Burt, Weihsien.
W. H. Gillespie, Kwanchengtzu.
L. Lloyd, Foochow.
T. W. Pearce, Hongkong.
D. Z. Sheffield, North Tungchow.
G. G. Warren, Changsha.
F. Zahn, Fukwing.

It is now felt that there must be a still further enlargement, and that in the enlargement, which will take place immediately, Chinese members must be added to a sufficient number to identify the movement intimately with the Chinese church.

The Work of Investigation.—One of the first things that the Bible Study Committee did was to carefully investigate the question as to whether there was a needy field for the promotion of Bible study in China. From nearly every mission in China, and from every province, came the emphatic reply that there was a great lack of, and an imperative demand for, the promotion of Bible study. Suffice it to say that nowhere was there a negative reply. The only criticism that was passed on the committee was, that the work, as planned, was to too limited a number. It was first planned that the committee was to promote Bible study among pastors, evangelists, helpers, colporteurs, bible-women, and other workers of the church as they were variously designated by the different missions. Missionaries in all parts of China felt that the work should cover the whole church, so the scope has been gradually broadened until to-day the plans include Bible study promotion for the entire church.

The Work of Coördination.—One of the most important tasks of the committee has been to coördinate throughout China the Bible study movements. It was found that several organizations were working along the same general line. Careful plans have been made so that there is no competition among any of the organiza-

tions, and the field has been divided so that it could be as nearly covered as possible and that no part of it be left undeveloped if possible. The Y. P. S. C. E., the Sunday School Committee, the Federation Councils, and the various Missions and individuals have coöperated most heartily. The Y. M. C. A. has placed its machinery at the disposal of the committee, and in a large measure made possible anything the committee has been able to accomplish.

Organization.—There has been no attempt to make the Bible study movement a union movement, but the committee has sought to make existing organizations, wherever possible, serve so as not to bring new organizations into existence. The work has been promoted in every province in some form or other. In some provinces it has been most efficient and has accomplished a great deal, while in others it is in the early stages. This has been accomplished either by the appointment of denominational committees, mission committees, or by using federation councils or existing organizations. A mission working in a certain locality appointed its committee, and that committee carried forward the Bible study work in its mission. Bible study committees have been appointed by various provincial federation councils, and they have carried the work forward either along denominational or federation lines as it seemed best. In one or two cases the work has been united with some existing committee, like a tract society or a Sunday school committee.

The Nature of the Work Done.—The work, to state it briefly has, up to this time, taken some five forms ; the most prominent, perhaps, being gatherings like the Bible institutes, conferences, or Bible classes which were held ; the length of time and the nature of the conference being determined by the kind of people they were attempting to reach, and the locality in which they were held.

GATHERINGS.

Bible institutes have been held in several provinces. The most prominent of these having been in Fukien, Chekiang, Anhwei, Kiangsu, and Shantung. The institutes were from seventeen days to a month in length. The management in each case was entirely local, as was the case in all the institutes, Bible classes and conferences that have been held.

In the Nanking institute, which has been held the longest, 130 were enrolled last year. As this institute is typical of many that are being held, we outline it briefly. Eighty of these one hundred and thirty came from fifty-five widely separated districts; mostly from Kiangsu, some from Anhwei. The day's program was divided as follows:—

8.30 to 9.00, Devotional.
9.00 to 10.00, Lecture Period.
10.00 to 10.50, Study or Recess Period.
10.50 to 12.00, Lecture Period.
12.00 to 2.00, Noon Recess.
2.00 to 2.45, Class Period.
2.45 to 3.15, Study and Recess Period.
3.15 to 4.15, General Lecture Hour.
7.30 to 9.00, Evening Services for the Deepening of the Spiritual Life.

The lecture period was composed of courses of lectures of six or seven lectures each. They were actual instruction on some book of the Bible, or on some biblical topic.

Organized Class Work.—In addition to the lectures the students were divided, as far as possible, according to their ability, into primary, intermediate and advanced grades. Lyon's "Studies in Mark" were studied by the entire institute.

General Lecture Period.—There was a period when special lectures were given dealing with general topics like Sunday school work, characters in church history, the revival movement, methods of Bible study, art of preaching, etc.

Devotional and Evangelistic Meetings.—In addition to these, devotional meetings were held every night for the deepening of the spiritual life. Such institutes as the one at Nanking were held particularly for Christian workers. This brief outline is given in order to show the nature of some of the work that was done.

Bible Classes.—Bible classes have been held for the church members and inquirers. These have been anywhere from four to eight days in length. In some places the attendance has been large. The purpose has been to give simple Bible teaching at a time when there could be a large attendance. The Bible class system is one that has been worked most successfully in Korea. The Bible Study Committee has investigated the work done in Korea and believe it should be adopted in China, and plans are being made for immediate promotion throughout the empire.

Bible Conferences.—Bible conferences have been held in many localities. They have, generally, been two or three days in length and have been for inspirational purposes, in order that the church might be stimulated to a greater zeal along Bible study lines.

CITY BIBLE CLASSES.

Following the institutes, or conferences, weekly, semi-monthly, or monthly Bible classes are being held in large centres. These classes have been union in some centres and denominational in others. Such classes have been of the greatest influence in deepening the spiritual life of the workers and in strengthening the spirit of fellowship and union.

HOME STUDY COURSES.

One of the greatest demands and the one most difficult to supply has been to outline a home study or correspondence course for workers not under regular

instruction that would spur them on to regular Bible study. A sub-committee of the Bible Study Committee outlined a temporary course, which has been used as a basis of a correspondence course in some missions. The work has been tested far enough to show that such courses are of tremenduous value. A course is being submitted to the missionary body, based largely on the Korean system of Bible study. It will cover the home study, correspondence, and supplementary reading course idea. The work will be carried forward through various committees and local organizations.

DEVOTIONAL BIBLE STUDY.

An aggressive campaign has been carried forward through the Y. P. S. C. E., Y. M. C. A., and Mission organizations to the enlisting of many thousands in the observance of the Quiet Hour and the Morning Watch. This campaign has been most successful.

THE POCKET TESTAMENT LEAGUE.

Before there can be Bible study there must be a reading of the Bible. A prominent bishop said to the writer that he did not believe that fifty per cent. of his church members in China were Bible readers. Many of them did not own a Bible. This condition is not peculiar to any church or locality. The committee, upon realizing this condition, were most glad to welcome the Pocket Testament League. It is a movement which has recently been inaugurated for the study and distribution of God's Word. The movement was originated in Birmingham, England, a number of years ago by Mrs. Charles M. Alexander. It is a simple organization, with a simple pledge, which says: "I hereby accept membership in the Pocket Testament League by making it a rule of my life to read at least one chapter in the Bible each day and to carry a Testament or Bible with me wherever I go." It is an effective method of building up Christians

in the faith and of leading the unsaved to Christ by enlisting them in three distinct lines of activity : First, to read a chapter in God's Word daily ; second, to carry a Bible or Testament wherever one goes ; and third, to distribute God's Word. The league is now spreading with wonderful rapidity throughout the world, and it is meeting a most cordial reception wherever it has been presented in China.

SUMMARY.

To state it briefly, the Bible study movement has a committee which has been at work since the Centenary Conference. By personal visitation, by correspondence, and by careful investigation, the field has been carefully investigated, its needs, its requirements and its opportunities made known. The work has been coördinated, so that all organizations that have the promotion of Bible study as an aim are working in harmony. The work has been organized until in some form or other every province has been touched. In the three years since the Centenary Conference more than one hundred Bible institutes or conferences have been held. These have been both union and denominational. City Bible classes have been organized, and are now being held in many centres. Bible study courses have been planned, and many thousands have been enlisted in the "Quiet Hour," or "Morning Watch." The Pocket Testament League has been launched, and is meeting with a great reception. In the various summer resorts the cause of Bible study has been presented in the past, and this year institutes under the direction of Dr. W. W. White (assisted by three colleagues) have been definitely arranged for in five summer resorts. This, in brief, outlines what has been done, and what has been done in the past will be but the basis of the work in the future. If the church in China is to be strong and powerful, it must be a church that reads and studies the Word of God.

A. E. Cory.

CHAPTER XIII.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR.

THE CHINA CENTENARY CONFERENCE SUNDAY SCHOOL COMMITTEE.

FOR many years now, in certain districts of China, considerable efforts in the direction of Sunday school work have been made. These, however, were not correlated and were largely dependent upon the energy of a mission or a few individuals. North China, with its long-established Sunday school work and the Sunday School Lessons Committee, and the region of Foochow, with its Sunday School Association and its widespread work, are instances of districts where work has been systematically carried on for a considerable time. So in certain of the treaty ports Sunday school work was not neglected. Among the missions, the Methodist churches may be spoken of as especially active in the Sunday school movement.

Some time before the meeting of the China Centenary Missionary Conference, it had been felt that mission work in China was missing a great opportunity in its neglect of Sunday schools and that the times were ripe for a forward movement. The paper which was read before the conference by the Reverend William C. White,* of the Church Missionary Society, made a deep impression on the minds of those present, showing as it did how entirely inadequate had been the attempts made to reach the children of this land and to provide for their education in the Christian life. As the result of this a representative committee was appointed to take up the question of Sunday school work throughout the whole of China, with a view to organizing a Sunday school union for this Empire. The following is a list of the members of this committee :—

* Now Bishop of Honan.

Members of Executive Committee.

Rev. W. H. Lacy, D.D., *Chairman.*
Rev. W. N. Bitton, A. T. S., *Secretary.*
Rev. T. D. Begg, *Treasurer.*
Rev. D. W. Lyon, B.A.
Rev. D. MacGillivray, D.D.
Rev. J. W. Cline, D.D., Rev. J. N. Hayward,
Mr. F. C. Cooper, Rev. Dr. Darroch,

Mrs. S. L. Hart,
Rev. W. Hunter,
,, H. W. Oldham,
,, S. H. Littell,
,, J. R. Goddard,
,, J. Endicott,
,, A. Grainger,
Rev. F. S. Joyce,
Dr. W. F. Seymour,
Rev. W. C. White,
,, J. C. Owen,
,, W. Giesewetter,
,, F. Brown,
Mr. E. J. Blandford.

The committee appointed by conference to carry on the work of Sunday schools elected an executive committee from its number, and this executive committee proceeded at once to put itself in communication with the British Sunday School Union, and in correspondence with Mr. F. A. Belsey, chairman, and Rev. Carey Bonner, secretary, received promises of substantial aid in the event of a secretary being appointed on the mission field. It had been felt that the appointment of a permanent secretary, who should spend his whole time in organizing the Sunday school movement in China, was essential to success. Various attempts were made to secure the services of men who were known to be interested in Sunday school work, and at last the Executive Committee had the joy of securing the appointment of the Rev. J. Darroch, a former member of the China Inland Mission. Dr. Darroch signified his willingness to take up this office after a brief furlough in England, and was to become organizing secretary of the Sunday School Union for China from the first of September, 1908, assuming the responsibilities of office in China from the first of January, 1909. Unfortunately, in the event, these expectations were altogether unrealized. The British Sunday School Union found itself financially handicapped so that it was unable to meet the demands made upon it, and Dr. J. Darroch, in the interval, accepted another appointment from the

Religious Tract Society of London, which Society, however, kindly permitted him to devote part of his time for a definite period of six months to the assistance of the China Sunday School Committee and its work.

At the present time this committee is negotiating with a Chinese Christian pastor, who has been educated abroad, for his services as secretary to the organization. His salary will be met by the funds which are available through the help of the British Sunday School Union, and some measure of usefulness is assured by the services of such a man.

The Rev. F. Brown, F.R.G.S., of Tientsin, was the official representative of the China committee at the World's Sunday School Convention at Washington in May, 1910, and it was expected that the American committee would take up the support of an organizing secretary, by whom much traveling must be done, that local organizations may be formed in the important centres of missionary activity.

The publication of the International Lessons was begun by the committee with the beginning of 1909; the lessons for the first half being prepared by Dr. MacGillivray. At present the publications include (1) a lesson quarterly of over sixty pages, (2) an illustrated leaflet issued separately for each lesson, (3) a book of golden texts in large type for the entire year, and (4) reward cards having colored floral borders with Scripture texts. The quarterlies and leaflets are issued in both Mandarin and Wên-li, and their circulation is rapidly increasing. The Executive Committee has authorized local committees at Ningpo, Foochow, Canton, Hankow, and Chengtu, to issue their own editions of the lesson notes as prepared by the Central Committee, and thus the good results of our efforts are being multiplied.

One of the surprises of the present movement is the readiness with which *heathen* children can be got to attend a Sunday School. The old fear is gone.

W. H. LACY.

The Christian Endeavor Society.

The Society of Christian Endeavor originated in a revival which, in the winter of 1880-1881, blessed the Williston Church of Portland, Maine, U. S. A. On the evening of February 2, 1881, several scores of young converts were gathered together in the pastor's study, and the first Young People's Society of Christian Endeavor was formed, with essentially the present constitution, pledge and methods of work. The practical results of this first society went far beyond the expectations of its founder and of its early members. The young people's prayer-meeting, which had been a dead-and-alive affair in that church, took on new vigor and continuous energy. Instead of the two or three elderly young people, who with their pastor had before sustained it, the forty or fifty active members who had signed the pledge took their part, and the activities of the young people, when systematically arranged and definitely organized, became ten-fold greater than ever before. The more they did, the more they found they were able to do. Some of the youngest and most timid members of the society soon led the meetings acceptably and helpfully, and the spiritual lives of the young people were deepened as they formed habits of daily devotional Bible study. In a word, the Society had inaugurated a new era of spiritual things in that church, and a quiet but real revival spirit seemed to be perpetual, year in and year out, among the young people. This experience has been repeated in thousands of churches where C. E. Societies have been organized in all parts of the world.

Dr. F. E. Clark, the founder of the Society, has named the following as the four *essential principles* of the Christian Endeavor Society :—

1. Confession of Christ.
2. Service for Christ.
3. Loyalty to Christ's Church.
4. Fellowship with Christ's People.

He says: "With these roots the C. E. tree will bear fruit in any soil," and his words are fortified by a world-wide experience.

The great changes which have taken place in the church during the past quarter of a century are largely due to the Christian Endeavor Society. Denominational barriers have been broken down, and the most cordial meetings of Christians, of all shades of opinions, are proved possibilities under the C. E. flag the world o'er. The laity in the church have come to realize that it is their duty to engage in active service for Christ just as truly as it is the duty of the clergy. The remarkable missionary enthusiasm which has recently developed, in the church, is largely the results of the systematic study of missions in C. E. mission-study classes; many of the leaders in the laymen's movement imbibed their first missionary zeal in the Christian Endeavor Society. The majority of the missionaries who have come to the field in recent years surrendered themselves in Endeavor meetings.

The first Christian Endeavor Society outside of America was organized in China, at Foochow, March 29th, 1885. The movement has spread into all parts of the Empire. Over (400) four hundred societies have been organized by missionaries working under more than a score of Boards in practically every province. The missionaries everywhere testify to the helpfulness of the society in training the native Christians to speak and work for Christ. In many places the endeavorers are going out in "evangelistic bands" to preach and distribute tracts, etc., on the city streets and in the villages. The Society is appreciated by the missionaries because its members are in no way drawn away from the church, but on the contrary are pledged to its loyal support.

In mission schools the C. E. Society has been a vital force in deepening the spiritual lives of the students.

The United Society of Christian Endeavor for China was organized in Shanghai in 1893 for the purpose of preparing and circulating C. E. literature, arranging for C. E. conventions in the various sections of the Empire and promoting the C. E. cause generally. Much self-sacrificing work has been done by the missionaries who have been officers in the United Society, but the work has been handicapped because there has been no regularly employed secretary on the field, excepting the brief term of service of Rev. G. W. Hinman (1903-1905), whose faithful and efficient work resulted in the organization of many societies and gave a great impetus to the movement. Dr. Hallock acted as honorary secretary from the time of Mr. Hinman's resignation until the arrival of the present secretaries on the field, in the spring of 1909. During the past year the C. E. movement has made a decided advance; the general secretaries have corresponded with missionaries and Chinese workers in every province and have traveled in Shantung, Kiangsu, Kwangtung, Kwangsi, and Fukien. A goodly number of new societies have been organized. The National Convention held at Nanking in May, 1909, was the largest and in many respects the most successful in the history of the United Society. Enthusiastic rallies were held in Canton and Hongkong during the visit of Dr. Clark and party in December, 1909, *en route* from the World's C. E. Convention in India. The services at Foochow, March 29th, in connection with the celebration of the twenty-fifth anniversary of the founding of the first C. E. Society in China, were most inspiring, being attended by missionaries and Chinese from all the Missions. Encouraging reports of union meetings held recently in Ningpo and other places have been received.

It is hoped that the next National C. E. Convention, which is to be held in Peking, next spring, will give a great impetus to the movement throughout the Empire.

EXECUTIVE COMMITTEE.

Rev. G. F. Fitch, D.D., President.
Mr. L. T. Yoen, Vice-President.
Mr. D. Y. Tsang, Honorary Secretary.
Mr. E. S. Little, Honorary Treasurer.
Rev. J. Darroch, Editorial Secretary.
Miss E. S Hartwell, Secretary for Junior C. E. in Fukien.
Mr. and Mrs. E. E. Strother, General Secretaries for Christian Endeavor and Junior C. E.

PROVINCIAL SECRETARIES.

Chairman, Mr. E. E. Strother, Shanghai.

Anhwei	... Dr. E. I. Osgood, Chuchow.
Chekiang...	... J. E. Shoemaker, Yü-yao.
Chihli	... Miss N. N. Russell, Peking.
Fukien	... G. H. Hubbard, Pagoda Anch.
Honan	... H. T. Ford, Taikang.
Hunan	... A. R. Kepler, Siangtan.
Hupeh	... A. W. Lagerquist, Laohokow.
Kansu	... G. Andrew, Lanchowfu.
Kiangsi	... R. A. McCulloch, Jaochow.
Kiangsu	... Frank Garrett, Nanking.
Kwangsi	... F. J. Child, Kweiling.
Kwangtung	... Mrs. C. A. Nelson, Canton.
Kweichow	... D. W. Crofts, Chenyuan.
Manchuria	... James Stobie, Kaiyuan.
Shansi	... A. Sowerby, Taiyuanfu.
Shantung...	...
Shensi	... A. Goold, Mienhsien.
Szechuan...	... Miss E. Harris, Tungchuan.
Yunnan	... J. McCarthy, Yunnanfu.

Mr. and Mrs. E. E. STROTHER.

CHAPTER XIV.

WOMAN'S WORK IN GENERAL.

(Exclusive of Educational and Medical.)

Mid-China.

THE scope of this article is work in the Yangtze provinces and Chekiang, namely, Kiangsu, Anhwei, Hupeh, Szechuen, lying wholly or in part north of the river, and Chekiang, Kiangsi, Hunan, and Kweichow, south of the river.

The material herein used has been culled from letters received in answer to requests for information addressed to many of the stations of this territory and also from the published reports of the various mission boards represented in this region.

We find a marked similarity in these reports of woman's work, the aim everywhere being :

1. The reaching of the Chinese women and the preaching to them the Gospel story.

2. The giving to them of Bible instruction and preparing them for church membership.

3. The nurturing of the spiritual welfare of the convert and the upbuilding of Christian womanhood, with the further training of some among them for the work of Bible-women, but this last comes more properly under the head of educational work.

REACHING THE WOMEN.

(a) By guest-room work, that is, by extending friendliness and hospitality to them in their visits, often of mere curiosity to the home of the foreigner or to the "foreign school."

"We have many guests often as many as fifty a day," writes one lady in Anhwei. "During festive seasons our guest-room (Chinese reception-room) cannot accommodate the crowds."

(b) By hospital Bible-women, that is, by preaching to clinic patients and their friends when assembled in the waiting-room or by talking to individuals among them; by morning and evening prayers conducted for the in-patients and servants, and by personal work in the wards.

(c) By dispensing charity at times of special distress, as for instance in the famine region. "The sense of gratitude has turned indifference and even antagonism to cordiality to the missionary and her message."

(d) By giving out to neighboring women such work as sewing, embroidery, etc., by which the very needy may gain a help, at least, toward their livelihood.

"The primary object is not industrial work so much as to get in touch with more women. Several have become enquirers." In one place (near Ningpo) a small towel factory was started to provide employment for women, where formerly the Christian workers met antagonism, as there the livelihood of the women was dependent on their manufacture of paper money (idol money). The work is now full of encouragement.

(e) By means of meetings held regularly once or twice a week, to which Christian women are urged to bring heathen friends and neighbors.

(f) And last, and perhaps the most important and effective, because of the personal work involved, by visiting in the homes, including house to house visiting, following up hospital patients in their homes, responding to invitations to call, and by itineraries to less cultivated regions of from a few days to several weeks in duration.

One lady, though responsible for school work at an important centre, writes of her itinerary on a donkey on an eighty-mile "circuit," and of how one day she rode fifteen miles and held meetings in six different villages, finding attentive listeners everywhere. "This work is so needed that we should like to give our entire time to it," she says.

Though visiting has been largely in the homes of the poor and ignorant and among the great middle class, occasional reports come in telling of work among heathen

women of intelligence and position. In one place "Miss J. was presented to the officials, gaining acquaintance through teaching calisthenics in the Provincial Normal School, and later visited the yamên ladies. A Bible class, twice weekly, has followed. One lady of rank, and, through her influence, also her brother, a man of official importance, have determined to be baptized."

Reports from Nanking and Changsha tell of calls made regularly in "Widows' Homes," institutions maintained by the government, one of which houses as many as a thousand inmates.

Through the Bible-women, women addicted to the opium habit have been brought to the hospitals and been "saved to serve."

More than one report tells of the winning to Christ of women who for years had been zealous Buddhist devotees—even nuns among them—one a young woman of unusual intelligence, herself the teacher of a girls' school, who after much questioning and months of private study of the Bible found "the truth" for which she had long sought in vain.

Practically all the stations report these methods of reaching the women; their work varying in degree rather than kind. Two facts impress one: *the willingness of the women to hear* and *the lamentably inadequate supply of workers for this particular line of work.* From the reports we quote:—"In many places we are but touching the work, and cannot do more till more workers are sent to enter the field in earnest" (Szechuen). "It is sad to see so many groping after God in the dark and no one to teach them." "Work for women is still in its infancy with us, but we have cause to hope for great things, for the work has grown most encouragingly now that a foreign lady has come to take charge." "Evangelistic work has been intermittent owing to lack of lady workers." "Not much of a report can be given so far. Only married ladies with their own family cares have been at our station till

now." "Visits are occasionally made to the women in their homes by Miss B., but she must give most of her time to the girls' boarding-school." "We can do house-to-house visiting only as time permits." "Wherever we have gone we have met a hearty welcome and been entreated to remain and teach, or to return soon. One district is six days' journey from end to end with numerous stations between, so it is only possible to stay a few days at each, two or three times a year. Shall we condemn them if sometimes they wander away and forget what the missionary tells them? Rather we marvel that months after when she returns she finds them faithful and trying to keep alive the little fire that had been kindled in their hearts." "On every side opportunities now press upon the worker." "We met hundreds of attentive listeners and hungry hearts on our evangelistic trip along the canals." "Scarcely ever do we meet a closed door in visiting the women, and usually marked courtesy." "Many are eager to be taught a short prayer." "This has been our best year yet in reaching the women." From far Kweichow we hear: "During a two months' stay much interest was manifested and considerable opportunity for work among the women, but later there was no one to keep up the work begun." And even from Kiangsu, speaking of the Grand Canal district, comes: "This district is badly off for Christian workers." "Work has been maintained in the central places, but a larger staff is needed to carry it on in the many out-stations." "Missionaries in these three years have had little difficulty in gaining an attentive hearing, whether preaching to crowds or talking to groups in the streets of a great city (like Hangchow) or itinerating among villages of a densely populated district (like that around Ningpo)." In another report from Chekiang we hear of long itineraries; one including thirty-six market towns and many villages. From Anhwei: "Women's work is carried on at great disadvantage, as we have no one to visit country

stations." Again, "In all districts more are needed to give time to frequent visiting to help the uninstructed gropers after truth. So little guidance can be given that adherents only too often fall victims to the various evils which choke the Word."

Bishop Graves, of Shanghai, says: "What we need is a greater number to do woman's work, wholly devoting their time to it. . . . Where now we have two, we need six at once, women who will not be tied by schools or other institutions, but who will direct the work of a number of Bible-women and make the religious care of the women in every station their particular business." Bishop Roots, of Hankow, writes: "Woman's work is improving, especially where it has the benefit of foreign and trained Chinese women workers laboring together."

PREPARATION FOR CHURCH MEMBERSHIP.

Wherever possible a Sunday class is held for enquirers, and usually a week-day class as well. Wuchang (Hupeh) reports a class held on Sundays an hour before the preaching service, when the text of the morning is explained in simplest language, so that afterward the sermon is more readily grasped and appreciated.

An excellent report comes from Changteh (Hunan): "At the Wednesday catechism class the attendance is good; women come early and stay late; they memorize allotted portions of Scripture and always the Golden Text for the following Sunday; a number of new hymns are committed to memory each year; the women are encouraged to lead in prayer, to read the Scripture lesson, and to publicly testify to God's grace. On Thursday a class is held for the study of Chinese character. All members who read are invited to help in the teaching, as the character class is composed mostly of enquirers and heathen women. Hymns and a prayer are also taught to them."

UP-BUILDING AND STRENGTHENING OF CHRISTIAN WOMANHOOD.

The weekly meetings have proven in many places a most encouraging means of grace. One writes: "Our mid-week meetings have been wonderfully blessed this year. The Spirit of God has been very manifest. It has been such a joy to watch the growth of the women. They have had such freedom in prayer and testimony, and their example has been a means of inspiration to the 'brethren' of the church. They join cheerfully in the visitation work to increase the attendance at the church services and to stimulate any who are cold and indifferent, and to get outside women interested in the Gospel."

Another: "A number of women join church each year, but the great need is not so much the teaching the letter of the Gospels as to help them to understand the mind and spirit of Christ. There is an increasing number, however, who are beginning to know the true joy of being laborers together with Christ."

Hwaiyuen reports mothers' meetings, where are taught the privileges and duties of the Christian wife and mother in the home, and at the same time a play-hour is planned for the children, who are provided with a sand-box, etc., under proper supervision.

Stereopticon lectures on various informational subjects have been given at certain centres, and have not only attracted new women of the more exclusive classes, but have widened the horizon and enlarged the sympathies of the women of the church.

Many of the centres have an "institute" for Bible study; some each autumn, some twice a year. One Kiangsu lady reports a three weeks' session each spring and autumn, at which the women pay their own expenses; she providing only the teachers and the dormitory. Others have regularly six weeks, others a month each autumn, of daily classes for Bible reading and spiritual instruction.

A Saturday evening class for the women Christians who help on Sunday in teaching the Sunday School lesson to heathen strangers has been most beneficial. (Hunan.)

This little sketch of woman's work in this region must not close without making mention of the beautiful testimonies which have come in of the faithful lives and efficient work of the Chinese women helpers—pastors' wives and day-school teachers, as well as Bible-women of greatly varied training—not only in important centres but often in lonely and particularly difficult fields. For such work as theirs statistics are impossible, but we are convinced that their influence for good in the uplift of the womanhood and the home-life of China has been incalculable.

ELSIE SITES RAVEN.

(Mrs. Frank J. Raven.)

Women's Work in General—South China.

The scope of this article is work in the three southern provinces—Fukien, Kwangtung, Kwangsi—and information has been collected from seven societies. There are doubtless other Protestant societies working for the women of these provinces, but it has not been found possible to obtain knowledge of what they are doing. Study of letters and reports gives a general impression that there has been steady progress during these three years, but not much that is new or startling ; this indeed might be expected from the nature of the work.

BIBLE-WOMEN.

One notes that the work of Bible-women is constantly larger and more appreciated. One writer tells us that the pastors find that they can do little without the Bible-women to carry on in the homes what they do in the church, while another refers to their labours as

"not noised on earth, praised more in heaven." And again we are told that "the Bible-women are doing honest work; miles and miles have been travelled through heat and cold, visits have been made in homes, prayer meetings held, the Gospel preached, personal talks given; and as a result lives are being transformed." In these three provinces a band of fully three hundred and fifty women is at work; the Methodist Episcopal Mission leading the van with over one hundred and twenty. The work entrusted to these women varies somewhat; perhaps in the majority of cases they give all their time to house-to-house work, either among Christians or heathen as openings occur. But again, in the American Board Mission in the Foochow district, we find them in charge of station classes, and are told that this work "puts them to the test." Sometimes they are put to teach small girls' schools, and others do good work teaching women and girls in their homes to read Romanised colloquial; this is a feature of their work in all the missions at work in the Amoy district, and as the years pass the number of women who learn to read their Bibles by this agency is rapidly increasing.

The training the Bible-women receive also varies; at Foochow in all the missions there are definite "training schools" with a fixed course of study and opportunities for practical work in the station class or hospital ward. In most other cases the women's school takes all women who are able and willing to study for shorter or longer periods, and any among these who are fit to become Bible-women are kept longer and given more teaching. Yet again, in the smaller and newer mission stations the women and girls study in the one school, an arrangement which probably all would allow to be not ideal. Some missionaries are strongly opposed to admitting little children to the women's school, while others specially mention these little ones, and have started kindergartens for their benefit; this is a feature of the A. B. C. F. M. work at Foochow. Several centres have held summer

(or winter) schools for the workers; in the English Presbyterian Mission in Swatow district this has been a routine practice for several years, and is found to be of great value to all who attend. A recently founded society for all the preachers' wives in the Hinghwa district, for study and work, gives promise of yielding rich results among these workers.

EVANGELISTIC WORK.

Turning to methods of evangelistic work, one finds very little that is new, but everywhere there is reference to the increased opportunities, whether in the homes of the people or in hospital wards and waiting rooms. At Foochow an A. B. C. F. M. worker holds a weekly social, to which the Bible-women invite any non-Christian women who will come; pictures are shown, newspapers read; any who wish are taught to read, and a Gospel talk closes the afternoon. At Tingchowfu, the L. M. S. missionary is "at home" on Saturday afternoons, and sometimes fifty or sixty women will come to "play," but with few exceptions are pleased to listen to the Gospel. At Canton the Baptist Mission has a guest room, and we are told that many women leave with "faces brighter and hearts more hopeful." At Foochow in the Methodist Mission a poor woman who accepted the Gospel and developed leprosy became the first worker in the leper village, where a very encouraging work is now carried on. In the C. M. S. at Foochow an interesting work is carried on among the numerous boatwomen; the workers go in their own boat among the sampans and preach to all who are willing to come and listen, and a half-day school is held for young women and girls. On the whole one is impressed with the many openings for work and inclined to think there may be room for ingenuity and "push" in finding new methods for "compelling them to come in."

INDUSTRIAL WORK.

A form of work which is for Christians and non-Christians alike is industrial work, but this is not largely developed in South China. In Foochow both C. M. S. and M. E. M. have industrial homes with a large number of women workers; at Kucheng there is a similar home; more than one writer from the Amoy district speaks of the desirability of such work; while at Hongkong with the L. M. S. it is being tried in the women's school, but without great success so far.

WORK OF CHRISTIAN WOMEN.

It remains to notice voluntary work done by Christian women. This alas, is by no means considerable, but there has evidently been growth in the right direction during these three years. Several of the Amoy stations speak of the "sisters" going out on certain days to visit and teach heathen neighbours, and at Chinchew a regular campaign was held at Chinese New Year time, when much earnest work was done by the women. At Canton True Light Seminary the seventy-eight pupils (women and girls) now support three Bible-women. At Hweian the women take up a collection every Sunday, and at the end of the year, at an annual social gathering, vote the money to some branch of mission work, or some special object. These may be taken as specimens of what is going on quietly in many stations, when the thought "saved to save" is gradually dawning on the hearts of the sisters as Christ becomes more real to them. In this connection it is encouraging to note the increase of self-support in many of the schools. It is still the day of small things, but there is life, and therefore growth, and every reason to thank God and take courage.

E. BENHAM.

Womens Work in General—In the North.

While the educational work can be tabulated with some degree of accuracy, the general work for women is so varied in method and much of the very best so personal and non-consecutive that very few figures can be given and a general review presents peculiar difficulties. It may, however, be divided into several departments, which, although related to each other and generally carried on together, have each distinct features. Of these the main ones may be called medical, educational, evangelistic, and social. Of the first and second special reports will be made elsewhere. Here they will be mentioned in their relation to the evangelistic and social only.

From what has been gathered from replies to questions to various missions it appears that the greatest change in the three years under review has been in the increased opportunities in the social department in some of the large centres, while the other three have advanced in the grade of work attempted and accomplished and in the increasing ability of the Chinese women themselves to carry them forward. If one looks at the present conditions in cities like Tsinanfu, Paotingfu, and Peking, the contrast to these of even three years ago is most striking, but if one observes the larger field, the almost countless small cities and villages, much the old state of things prevails. Yet it is so much that anywhere, especially that in the capitals, from which influence spreads more rapidly than from those cities to which fewer officials come and go, there is real interest in larger things than of old that the outlook is one of hope. In Peking there is not only widespread demand for the education of the young, but eager craving on the part of many of mature years for such knowledge as was denied them in their youth. The women who appear upon the streets much more freely than of old are not merely from the lower classes, but also from those of position

and refinement. Instead of riding in chairs or closely curtained carts, they enjoy the glass enclosed broughams; this is typical of much else. They are beginning to look out. Among the things which they see is the type of social intercourse and home life represented by the Westerners in their midst, and they are groping after a new life of their own. It is true that they often copy first the least desirable things, as in exchanging the soft folds of their graceful garments for the close cut which emphasises the defects of their figures and the uncertain carriage resulting from their bound feet, or the giving up of their dignified and attractive forms of salutations for a curt or stiff bow which seems to them Western. But it is much that they are ready to make any change, to seek that which is connected with another civilization than their own. They may make mistakes in their selection, but they will learn by experience, as beginners do everywhere, and the openness to new impressions gives such opportunity as has never been found before for approaching them with the best and most ennobling ideals which we have to offer.

MEDICAL WORK.

In many hospitals throughout the northern provinces disease has been treated both in dispensaries and in the homes of the people. This outpractice of missionary physicians has greatly increased, and is one of the very important agencies in bringing about mutual understanding, mutual respect, and in not a few cases mutual affection. The maternity wards of the hospitals are much more sought than formerly, not alone by the poor but by those able and willing to give a fair return for the service rendered, and the lady physicians are more and more frequently called to give like aid in the homes. Almost the entire expense of one of the Peking hospitals is met by fees paid for outside practice, or for private patients, and the work for the destitute is not

decreased. No one in need is turned away, but those able to pay are called upon to do so, that those who are unfortunate may be cared for, not at the expense of Western friends, but by the giving of a just return for service by the well-to-do Chinese.

The trained nurses carry into the homes standards of cleanliness and care quite unknown before, and by their skill, devotion, and gentle dignity are giving to many a glimpse of the beauty and honor of service. It was not easy for them to discard all their old prejudices against menial work as beneath the woman of refinement and education, but not a few have learned to do so, and their example as pioneers will have lasting and widening effect. When the Woman's Union Medical College sends out its graduates to take their places as skillful and thoroughly educated physicians they will find less prejudice against women filling such positions than greeted their Western sisters a generation or two ago. The missionary physician has conquered that for them, and they will find large opportunities from the first.

The wards of more than one woman's hospital are veritable forcing beds, where under the most favorable conditions seeds of truth are sown and nurtured, to be transplanted later to homes and communities, where they propagate and bear their fruit "some thirty, some fifty, and some an hundred fold."

EDUCATIONAL.

While schools and colleges will be reported elsewhere, there is much connected with general work for women which can best be considered as of this nature. In more than one place there are museums open to women on certain days, or certain hours of the day, where the missionary, or some one whom she has trained, conducts the curious crowds that come about the rooms where the exhibits are arranged, tells them of the wonders of nature, the curious devices of men's

hands and gives them glimpses of the industries of various countries. In the main waiting room, before these guests are invited to go into the museum, they hear the Gospel, and are cordially urged to come to the church or chapel services. The largest work of this kind of which we know is that in the institute at Tsinanfu,* where 14,100 were received last year. As evening gatherings for women are not practicable there, the rooms have been darkened in the afternoon and lantern lectures given, which brought together a large company, among them the wives of more than thirty officials. Of the two guest rooms of the institute one is especially set apart for ladies of rank.

The use of lectures on various topics has been growing as a means of reaching many who would not come to a distinctively Christian service, and of so getting into friendly relation with them as to open the way for the higher teaching.

The most systematic and continuous work of this kind of which we know has been carried on under the direction of Miss N. N. Russell in Peking in a street chapel near one of the large fairs of the city. To this great numbers of women go on six days, "the nines and tens" of each month. On these days the lecture room is open. Talks are given on hygiene, care of the sick, family relations, and a great variety of topics of especial interest to women. Great numbers have strolled in carelessly to rest, or from curiosity, among whom not a few have become regular attendants. These are from all ranks and conditions. Hard working women with their baskets for marketing, small pedlers with their little stocks, gaily dressed sightseers, and weary patient grandmammas with restless children to be entertained, make up a good share of the audiences, but there come also teachers and school girls and women of education, who are really interested to hear what "new thing" will be told to-day. One such said: "It is like a 'yin' for

* See Chap. IV., pp. 68-72.

opium or wine, I cannot stay away." Lectures have also been given in other places, under the same direction, by young nurses and a few by foreigners. The place near the fair was first opened as one of those for the reading and comment upon the newspapers, but this especial line has largely given place to more general range of subjects, although the Bible-women who are the chief speakers are still eager to find matters of interest to present from the daily news items. The *Woman's Daily News* of Peking struggled bravely for life under the care of the really public-spirited and devoted Mrs. Chang, but it was too early for such a venture. It failed to secure sufficient financial support, and to enlist such a corps of writers as could make it of continued value, and was given up after two or more years of strenuous and self-sacrificing effort on the part of Mrs. Chang.

EVANGELISTIC.

This is the work to which all other is subservient, that for which the missionaries are here, and we count any other as truly successful only as it more or less directly contributes to the spread of the "good tidings." We may differ much in judgment as to how these are to be brought to our Chinese sisters, but never as to our desire so to bring them, nor our conviction that in the knowledge of Jesus Christ alone lies the cure for social evils and the way of peace and joy for individual souls. So all which is wrought has the bringing of such knowledge to those whom we may in any way influence as its ultimate aim. This has been true from the beginning, and remains as true now that the avenues of approach are more varied and the problem of the ordering of the daily service more complicated than in the earlier time. Probably there has been many fold more direct preaching of the Gospel to women in the last three years than in any period of similar length since the arrival of the first missionaries.

In season and out of season the foreign and Chinese sisters have been going from home to home and village to village, gathering women about them in their homes, by the roadside, and in the many chapels, preaching to high and low, rich and poor the "unsearchable riches of Christ." The most striking new feature of this work which has been noted, has been especial evangelistic meetings at some centres conducted for women by women. Miss Greig, of the C. I. M., has carried on such work in Chihli and especially in Shansi. At one place in the latter province five hundred women gathered at a central station for many days of consecutive meetings. God's power was especially manifest in bringing many to confession of sin and to definite consecration to service. Such meetings have been held by several of the missionaries, and we hear very recently of those conducted by a young Chinese woman in the Pangkiachuang and Lintsing fields. No feature of the work is so hopeful as the growing sense of responsibility of the Chinese leaders. When this has so increased that they are ready to take the initiative, and we become their helpers and supporters, the new day will have dawned in the Christian church, and we shall no longer need to be its "nursing mothers," but the happy watchful sharers of their joys and sorrows, giving from our longer and larger experience the upholding which they need, but rejoicing to recognize them as the chief teachers and evangelists. One token that that day is not far distant is that in some stations the native church is not only supporting, but also establishing training schools for Christian workers. In the Tsingtao station, Miss Vaughan reports all the station classes for women as held at the expense of the Chinese Christians. Support for the training class, begun and directed by them, was from friends, both foreign and Chinese. A glance at the statistical tables will show that the number of Bible-women is steadily increasing, but no table can show the advance in the character and quality of their work. For

the first time we are where we may hope that women of education will be prepared to take such places. Already the school girls of twenty years ago are middle-aged women They have known the Gospel from their youth and been trained in the church in the habits of thought and action of its membership. This marks great advance in the possibilities of their instruction of others. In a few instances God has already given, by His Spirit, a special call to one or another to this service. In not a few of the stations are widows, some of them young, who have dedicated their lives to God for the preaching of the Word, and here and there an unmarried woman, whose serious purpose is to consecrate that which she has received, not to the beautiful ministries of the home, but to the wider needs of the church.

The great immediate evangelistic work is still, as always and everywhere, to be done, however, in the Christian home. Here we see the best and most promising of all the fruit grown from the long years of seed sowing. A generation of children are growing up who study comparative religions in college and must learn from text-books or from their teachers the tenets of the great faiths of their ancestors. They know neither the theory nor practice of Buddhism and Taoism. They have been trained from their youth in the Scriptures and are getting now in our mission schools a careful knowledge of these not surpassed and rarely equalled in the home lands in the courses of study of the young. What may we not hope for as these become the women of the church? The contrast between the home life of those who love and honor God and those who have no other than the standards of Confucian ethical teachings is already attracting the attention of some thoughtful minds, and one hears not infrequently tribute paid to the personal character of women neither wise nor learned, but who having sat at the feet of Jesus have a gentleness, forbearance, and devotion which are witness to his grace. As such as these are brought more and more in contact

with the sad of heart and oppressed, their witness will lead others to seek Him, and that "kingdom which cometh not with observation" will be established in receptive hearts. It surely is so already in not a few who make no public profession of discipleship. Many have learned to carry their sorrows to the Friend who knows that which can be told to no human ear, and the love and sympathy which has attracted them to the followers of the Saviour has led them to believe in His willingness and power to aid. One poor old lady said to a Bible-woman, who had just read and explained the story of the sufferer who touched the garment of Jesus: "I want to touch you, for you are so kind and patient with us poor old women that I think you must be like Jesus, and my aching head might be healed." Her head may have continued to ache, but her heart had been comforted, perhaps healed.

SOCIAL.

As has been said each department is linked with every other, and often it is difficult to say how far any particular effort belongs to one or the other. But there have been so many quite new openings for social intercourse in recent years that they may well be counted as one of the striking features of the new time. As in Tsinanfu, so in many of the large cities interchange of social courtesies is becoming common among the ladies of the upper classes and the missionaries. Some women of more daring or greater curiosity than others first accept invitations to a lecture or concert, then call to acknowledge the pleasure received and invite a return visit. Thus pleasant relations are established which lead naturally to further intercourse and not infrequently to real friendliness. This perhaps is particularly true in Peking, where the Legation ladies, who wish to cultivate the acquaintance of the Chinese, seek their interpreters among their missionary friends and thus introduce them in a natural way to that circle. The

more intelligent and open-minded, anxious to know more of Western education and social life, are often eager to see these ladies in their own homes and express an interest which seems most sincere in their work. It was a noticeable thing that when a company of such ladies desired to form an anti-cigarette society in Peking, they came to ladies of the American Board Mission for counsel. It was in their home that those from different schools met to consider methods, and when the organization was to be formally made they asked that the gathering might be in that compound. Wives of high officials, patronesses and teachers from government schools with their pupils, and the wives of Christian pastors with members of their churches, came together to form a society for the protection of their children from the growing evils of the cigarette habit. When the officers were elected two missionary ladies were among the secretaries. Another effort to reach the Chinese sisters has been begun within the last few months by the appointment of Mrs. Chauncey Goodrich as a representatative of the W. C. T. U. in this part of the country. She has already delivered many addresses on its especial lines, both in the Christian and the government schools, as well as in churches, and prepared tracts and posters, which are being widely distributed. The need of this work grows alas! with the increase of Western influence and Western habits, and it is much that one of large experience in other lines of work seems called of God to this, to which she brings peculiar power as a speaker and whole-hearted devotion.

The reception of her message has already been very gratifying. Of the results it is yet too early to write, but it is a cause in which we may hope for large sympathy from the earnest-minded Chinese sisters, even those who are not drawn as yet to the truth of Christ. The Y. W. C. A. has sent its first representative to the north within a few months. Miss Saxilby is studying the language with the hope of opening work in Peking

under the International Society. As one sees what has been accomplished among the young men, and how wider and wider doors open before them, it is plain that among the young women also there is room for all the forms of work which that organization conducts so happily in Western cities. These forms of service are already in the hearts and plans of the ladies connected with the various missions, and the addition of laborers will stimulate them also to attempt large things, since they may look for the upholding and coöperation of this interdenominational organization. All these things point to a day near at hand of large expansion in woman's work, but it should never be forgotten that the country, as a whole, is as yet scarcely touched by the enlarging life, and that there lies before us in the future what has engrossed us in the past—the problem of how to reach, not the centres alone, but the countless multitudes in villages and small cities, which form the bulk of the people.

MARY H. PORTER.

CHAPTER XV.

WOMAN'S WORK—EDUCATIONAL.

Central China.

GIRLS' BOARDING-SCHOOLS.

RELIGIOUS Life.—In looking into the matter of educational work among the young women of this section, several very hopeful signs appear. More and more missions are coming to realize that educational work, because essentially evangelistic in its results, is well worth pushing forward. Girls enter the school heathen and become ardent Christians after only a year's residence; this is the rule and not the exception. Much stress is laid on the teaching of the Scriptures; some schools require also the teaching of the catechism. The Young Women's Christian Association, the Christian Endeavor Society, the Epworth League, the Young Woman's Christian Temperance Union, and kindred organizations are important factors in developing the spiritual growth of the pupils. One principal tells of two girls in her school who became earnest Christians as a direct result of the Y. W. C. A.

Hundreds of school girls have covenanted to observe the "morning watch." In a number of schools in which the spiritual tone is high, large voluntary prayer groups meet for a quarter of an hour, and, in some cases, for a half hour before breakfast. With such conditions obtaining, the organization of five branch Sabbath schools, by the girls in one of these schools, is not a matter for surprise.

The number of accessions to the church from the ranks of the pupils this year has been most gratifying; the number varying from five (American Baptist Girls'

School, Hanyang, established only a year and a half ago) to fifty-four in the Rulison-Fish Girls' School (M.E.), Kiukiang. In the C. I. M. Girls' School at Yangchow half of the pupils became Christians during the year. The majority of the pupils in all the schools are Christians.

Personnel.—A second fact to claim our grateful attention is the greater diversity in the personnel of the student body. Our aim is not fewer girls from the poorer classes, but in addition to as many as we can care for of these, we want to reach the neglected upper class. In McTyeire School, Shanghai, Laura Haygood Memorial Girls' School, Soochow (both M. E. S.), and the Hopwood Mission Girls' School of Ningpo, most of the pupils are from the higher classes, though they by no means exclude others. In the Baptist Girls' School of Hangchow more than a third of the pupils are from the upper class. One school in Nanking reports that twenty per cent. of its pupils come from official homes, another one ten per cent., and that practically all of these have become Christians. Similar reports come from other schools. A few schools have no girls of this class.

Tuition and Self-Support.—A few schools in this section give tuition free. These draw the poorer classes and do not attract the higher classes, who put a higher value on that for which they must pay. It appears that parents in Central China are becoming increasingly willing to pay for educating their daughters; this means that schools are creeping up in the matter of self-support; some reporting that their receipts cover one-third, others one-half, and some few nearly the entire amount of their expenditures (exclusive of missionaries' salaries). The cost of board and tuition varies. In one school it is as low as $18.00 a year. Most of the larger schools along the Yangtsze make a charge of $40 or $50. In St. Mary's Hall (A. C. M.),

Shanghai, tuition is $84, while in McTyeire School board and tuition is $168. The charge for music is usually extra, varying from $10 to $30 a year. In the American Southern Baptist Girls' School at Yangchow pupils must pay in full for board and tuition ($5.00 a month), and even the few who are on scholarships must pay one-third of the expense themselves.

Curriculum.—Some of the heads of schools made an attempt at unification of the curriculum at Kuling in the summer of 1909, outlining tentative courses for elementary and middle schools to be used this year by way of experiment. This year they hope to make out a course for higher schools. In these suggested courses, as yet not generally adopted, English is taught after the second year; chief stress is laid on the teaching of Chinese. Bible, mathematics, physical culture and singing are offered throughout the course, and natural and physical sciences receive much attention. Instruction on piano or organ is optional; in elementary schools it is not taught except where taken up independently of the curriculum. In some schools the pupils have been so well taught in singing that they are able to render classics of such composers as Beethoven, Mendelssohn, Mozart, etc., while considerable proficiency has also been attained on the piano.

Courses in domestic science have not been developed sufficiently to embrace them in the curriculum. There are no schools which do not require practical work from the girls, such as laundering their clothes, caring for their rooms and the school rooms, etc., while some schools also require the cooking to be done by the pupils. Girls' schools having industrial departments are those of the Church of Scotland Mission at Ichang, Christian and Missionary Alliance at Nanlinghsien, Christian and Presbyterian Missions at Nanking, the C. I. M. and Baptist Missions at Yangchow, Baptist Mission at Hangchow, Baptist and Presbyterian Missions at Ningpo, Presbyterian Mission at Soochow, and the Davidson-

Memorial School at Soochow. Doubtless there are others. In several of these the girls are paid for their work, and are thus able to support themselves in the school.

School Organizations.—Reference has already been made to the religious organizations. A number of schools also report good literary societies.

Advanced Work.—There is a normal school in the Methodist Mission at Nanking, which graduated its first class of six girls this year. Their course of study includes Chinese classics, higher mathematic, physics, chemistry, biology, geology, history, psychology, pedagogy, harmony of music, and practical school methods. A complete college course is also offered in this boarding-school, looking to the degree of Bachelor of Arts; the first class is to be graduated two years hence. The Laura Haygood Memorial School, Soochow, also does college work.

Some normal training is done in the Presbyterian Girls' School, Shanghai; Southern Presbyterian Girls' School, Hangchow; Christian Girls' School, Nanking; Baptist Girls' School, Hangchow, and in the Baptist school at Ningpo. Kindergarten training is given in the West Soochow Kindergarten (M. E. S.), Soochow, and in the Presbyterian Girls' School, Nanking.

Some half a dozen schools have graduates doing college work in Japan and America.

Teaching Staff.—Schools old enough to have graduated classes have some of these graduates now on their staff, and the number varies from three to nine in one school. Bearing in mind that their pedagogical training has been chiefly along Western lines, so large a number of graduate teachers in a school insures good work and is full of promise for the future. In several schools these young women, in spite of their youth, are entrusted with responsibilities formerly devolving upon the head of the school, such as the purchasing of table supplies,

receiving the fees for board and tuition, paying the servants' wages, distribution of pupils' tasks, etc. In schools fortunate enough to have competent Chinese matrons these duties are discharged by them. The Chinese classics are usually taught by men of the "old school," and the sciences are taught in many cases by Chinese men graduated from long-established mission schools. The foreign missionaries teach most of the English work as well as other subjects.

Kindergarten.—Well-developed kindergartens exist in the missions of the Presbyterian Church, Nanking; in the Methodist Episcopal Church, Chinkiang and Nanchang, and in the Methodist Episcopal Church, South Soochow, while a few other schools offer some kindergarten work.

Special Schools for Girls.—St. Mary's Orphanage (A. C. M.), Shanghai, has thirty-four boarding pupils. Most of the orphanages are incorporated in the boarding-schools, and therefore need no special mention. As yet there are no schools for defectives in connection with woman's work in this section. Mr. Clayton, of the Wesleyan Mission, is in charge of the David Hill School for Blind, which includes two women among its thirty-six pupils. Mr. Clayton hopes that other women and girls may enter the school.

Results.—The age limit for marriage has undergone a desirable change. Progressive officials, merchants and even parents of the poorer classes are often unwilling to have their daughters marry before they have had an education. It is safe to assert that the attitude of Christian educators has had much to do with the abandoning of foot-binding. Women of vision are in charge of schools, and young women under their care are catching something of their world-wide vision. Visiting tourists are impressed with their bright faces and self-possession, and not one would think of applying

to them the term "rice-Christian." These girls form a nucleus of a new social system in China. They are centres of light, dispelling ignorance and superstition. Whether they marry or go out to teach or to study medicine, everywhere their influence creates a new microcosm.

Needs.—Their name is legion. Buildings are too few and too small. One school is erecting a new three-storey building 122 by 62 feet, and until that is completed the present building will be greatly congested. Students in many places clamor for admission and cannot be accommodated for lack of room. Libraries are few and frugal. In referring to her library one principal writes that 100 volumes were added this year, but most schools cannot speak of additions since they have not yet a rudimentary library. One school has just had a grant for a library. As for scientific apparatus, only a very small percentage of the schools are at all well equipped.

The teaching staff is inadequate with reference to both foreign and Chinese instructors. One school which reports twelve Chinese teachers tells of an arithmetic class so congested as to compel the teacher to teach three grades of work during one period.

There is a need of schools for defectives. There ought to be more normal schools. There ought to be several centrally located kindergarten training-schools to make possible a more general establishment of kindergartens, inasmuch as a prolonged infancy and quickened perception are fundamental needs of the Chinese character.

DAY-SCHOOLS.

Ichang, Hankow, Hanyang, Wuchang, Kiukiang, Nanking, Soochow, Sungkiang, Ningpo, Hangchow are fairly well equipped with day-schools. In Wuchang the Wesleyan Mission has eight day-schools for girls and eight mixed schools.

Course of Study.—In many schools the course comprises the work of the first five years in the boarding-school of that mission, which means that thorough instruction in the Bible and other Christian books is offered. The general tendency is to give a good course in Chinese. It is not deemed wise to give English except where pupils insist upon it, and then an extra charge is made.

Fees.—Some schools give tuition free, but many charge a nominal fee of twenty or thirty cents a month. One school asks $1.00 a year for tuition without English and $4.00 with English, but expects to increase the amount next year.

Teaching Staff.—Only a few schools are able to afford a man of the "old school" for teaching the classics. Most of the missions employ young women graduated from the girls' boarding-school or from the woman's Bible training school as teachers in the day-school, and even where Chinese men teachers are employed the school is in charge of one of these young women, and missionaries tell of very efficient teaching done by them. Some of the well developed day-schools with a large enrollment have as many as four teachers on their staff.

Results.—In one day-school, with an enrollment of eighty, most of the pupils have become Christians as a result of the faithfulness of the young woman in charge. In all the day-schools the outlook is encouraging, and there have been accessions to the church from among the pupils. One large day-school has an enthusiastic Y. W. C. T. U. The day-school is often the beginning of a boarding-school, as in the case of the Hangchow Presbyterian Girls' School, which grew out of a day-school started in 1899. Central China has not that network of day-schools that some parts of the Empire is fortunate enough to have, and considering the

tremendous possibilities for influencing a community through the agency of the day-school, it is to be hoped that the number may increase. At the day's close the pupil is sure to rehearse in her home some fact gleaned in school, some Gospel truth, some fact of hygiene, geography or history, or she sings over again the beautiful hymn learned that day, and think of the inevitable influence this will have upon the home!

SCHOOLS FOR WOMEN.

Bible Women's Training Schools. — There are schools in Ichang (Church of Scotland Mission), Hankow (A. C. M.), Kiukiang (M. E.), Nanking (five missions), Sungkiang (M. E. So.), Shanghai (S. B. C.) and Kinhwa (A. B. M. U.); there are doubtless others. The school at Kiukiang has 82 women enrolled, who are being trained as Bible-women or day-school teachers. The course in this school is unusually comprehensive, and very efficient work is done by the women who have had their training here. Hayes Wilkins Memorial Bible School (M. E. So.) in Sungkiang has a building large enough to accommodate 100 pupils. The spiritual tone is high, and the school is in a flourishing condition. A class of six women was graduated last year.

In some of these schools industrial work also is offered, but in all the object is the same: to give women thorough instruction in the Bible, sacred history, and doctrinal books, training them for Christian work and especially preparing them for service as Bible-women. Practically all of the women engaged in evangelistic work in Central China, as well as a large proportion of the day-school teachers, are products of these schools.

Women's Industrial Schools.—One has recently been opened by the Advent Christian Mission in Nanking. Foremost, perhaps, among the industrial schools of this section is the Soochow Industrial School which took in

for its work more than $7,000 the past year. Some of the pupils are girls in their teens, though most of them are women. In all industrial schools daily Bible instruction is given.

LUELLA HUELSTER.

Northern China.

Three years ago, at the Centenary Conference, a new enthusiasm for the education of girls was reported, an enthusiasm which inspired Christians and non-Christians alike. Many private schools which sprang up have been closed from lack of funds, or because the motives of their founders did not ensure permanence, but the mission schools, most of them built on older foundations, have made steady increase both in numbers and efficiency.

GENERAL.

Increase in Number of Schools.—Missions which ten years ago gave little attention to the education of girls now have many elementary schools, and in the missions where girls' schools have been started for scores of years the aim now, with few exceptions, is to educate every girl in every Christian home, though with the greater number the grade cannot yet rise above the elementary. The time has passed when a church member can allow his daughter to remain in dense ignorance and no stigma be attached to him. There is a new sense of the capacity of woman—of her significance to the Empire of China and the Kingdom of God—which moves alike missionaries, parents, and girls. Only the lack of teachers and of funds has prevented the rapid extension of this work, and soon the first lack will be met by the greater number leaving the advanced schools, by their willingness to teach for life, or at least for several years, while the financial difficulty decreases as parents show a willingness to pay for the education of their daughters.

Raising of Standards. The raising of standards means not only that several schools have advanced their grade, but that better work is being done in all grades; the methods are more modern and better text-books are available. This is due partly to the fact that better-trained teachers from mission schools are obtainable, partly to the competition with non-Christian schools. There is one medical college for women located at the Methodist Episcopal Mission, Peking, a college, which compares favorably with the best colleges for men in China, located at the American Board Mission in Peking, and high schools or academies located with each of these missions in Peking and with the Presbyterian Mission at Weihsien and Tengchowfu in Shantung. The Pang-kiachwang school in Shantung has two years of high school work, but few of the other schools do work above primary or intermediate grade.

Contact with non-Christians in Educational Lines.— This phase of our educationl work is growing in importance. Well-trained young women from our mission schools are sought as teachers in non-Christian schools, where they are treated with every courtesy, and no rites are required of them which violate conscience. There is a second point of contact from the attendance of non-Christian girls in mission schools. Sometimes they simply attend our elementary day-schools, where our opportunities for influence are relatively small; some enter as boarders in higher grades. As a rule these are of a higher social stratum than the average Christian family; yet even the daughters of officials show a democratic spirit in mingling with other girls. If we can make and keep our schools superior to other schools, these pupils will come in increasing numbers, and in no line of missionary work will our influence count for more. Our schools also attract, through their public exercises, "university extension" lectures, museums, and various social functions, the leaders of education in the community. By coöperating with public-spirited

ladies in movements like the Anti-Cigarette League recently formed in Peking we both get and give help, and break down the barriers between east and west, Confucianist and Christian.

Character and Religious Life.—Nowhere has the revival spirit brought forth richer fruit during the last two years than in the girls' schools. This is especially true of the meetings led by Pastor Ting Li-mei in the provinces of Chihli and Shantung. The results may not be so obvious as in the colleges for young men, for there are no theological seminaries for young women to enter, but they stand on a much higher plane than a few years ago; their burden for their country and for the kingdom of God is much greater and their purposes are more definite. The most astonishing development which we shall see in China the next few decades will be in the work of the young women leaving our more advanced schools. They have a patriotism, a religious fervor, a sense of a high calling, and withal a poise and dignity which will make it possible to break the trammels of the past to an extent which we could not have sanctioned in former years.

CHIHLI.

The most important schools in the metropolitan province are directly or indirectly affiliated with the North China Union Woman's College, located at the American Board Mission, Peking. Only two schools now fit pupils for this college—Bridgman Academy in the same buildings and under the same principal as the college, and the Mary Porter Gamewell Memorial School at the Methodist Episcopal Mission, Peking, under the efficient headship of Mrs. Jewell. This latter school, the largest for girls in the province, enrolled over 260 pupils in 1909, of whom 91 were of primary grade, 149 intermediate, and 18 high school. This mission has a number of small day-schools in the province, and is about

to start a boarding-school at Ch'angli, thus relieving the school at Peking of the presence of so many of elementary grade. The Keen School, opened in Tientsin by Miss Cushman in 1909, has 31 pupils, of whom 12 are boarders. This is an Anglo-Chinese school, and the aim is to make it self-supporting. Tuition and board are $35 for a term of five months, music extra.

The Anglican Mission has a boarding-school for girls in Peking, which it hopes soon to greatly enlarge.

The following are the principal schools which prepare pupils to enter Bridgman Academy:

The Union Memorial School is located at the American Presbyterian Mission, Paotingfu, with Miss Newton as principal. It averages between fifty and sixty pupils; more than half of whom are from the Presbyterian Mission, about twenty from the American Board Mission. It is the only girls' school in this locality doing work above primary grade, and in the last four years has sent nineteen of its graduates to Bridgman Academy.

The London Mission Girls' Boarding-school, Peking, established in 1865, has now about 30 pupils, and is under the care of Miss Livins. It has former pupils as students both in the Union College and Bridgman Academy.

The American Board has boarding-schools for girls preparing for Bridgman Academy at Tungchow, with Miss Browne at the head, where there are over fifty pupils of intermediate grade, and at Hsiku, Tientsin, the Stanley Memorial School, under Miss MacGowan. There are boarding-schools of lower grade at Paotingfu, Kalgan, and the North Church, Peking, and day-schools in Peking and Tungchow, numbering over 200 pupils.

The North China Union Woman's College.—This institution is under the Board of Managers of the North China Educational Union, and in 1909 gave to four graduates the first diplomas granted to women in China, completing a full college course. The aim is to make the instruction as advanced and as thorough as in the

best colleges for women in the West, and though this has not yet been attained, it compares favorably with the colleges for men like St. John's, the Peking University (Methodist), and the North China Union College at Tungchow. The college classes at present number only eight students, but Bridgman Academy, with its enrollment of 90 of high school grade, and other affiliated schools, promise to furnish more college students in the near future. Some graduates of the academy enter the Kindergarten Training School, under the same management, and one graduate took the two years' normal course. A third course, open to academy graduates, is the two years' science course preparatory to the medical college, but until the conditions for entrance to the Woman's Medical College are raised, this special preparation is not required. In this Union Woman's Medical College (also reported under medical work), another branch of the North China Educational Union, located at the Methodist Episcopal Mission, there are now eight students, in two classes, and the six years' course of study covers practically the same ground as that of the Union Medical College for men. Students take part of their science work in connection with the regular classes at the Union Woman's College, and though the two institutions are a mile apart, they are closely linked together. They offer to young women from all parts of China special training in all lines now most urgently needed, and since the study of Mandarin is now considered so desirable, increasing numbers are applying for admission from Central and Southern China. In the American Board compound in Peking there are now girls representing eight different missions coming from the provinces of Chihli, Shantung, Shansi, Honan, Hupeh, Fukien, and Kwangtung. Those from the latter province are from a high official family and do not board in the school. The regular charges are $25.00 for a term of four or five months, with extra charges for music and a dollar a month for English in grades lower than the

third year of the academy. There is a six years' course of study in the English language and literature, but all of the other instruction is given in Mandarin. A specialty is made of vocal music. Miss Miner is principal, and in addition there are five American and six Chinese teachers. It is expected that the London and Presbyterian Missions will soon add members to the faculty.

Kindergartens.—There are now two kindergartens at the Presbyterian Mission, Peking, and one at the American Board Mission. There is great demand for kindergarten teachers, and it is hoped that a large class will soon enter the Kindergarten Training School.

SHANTUNG.

The earliest and the most extensive educational work for girls in Shantung has been done by the American Presbyterian Mission, beginning in Chefoo and Tengchowfu. In 1889 graduates from these schools began to teach in country stations, especially in the Weihsien field. Miss Snodgrass has charge of the high school at Tengchowfu, and Mrs. Chalfant of that at Weihsien. This latter school supplies teachers for twelve country boarding-schools with 200 pupils, and was opened in 1895. It has now over 60 pupils, coming not only from the Weihsien field but from more distant stations. The girls, who have received an elementary education elsewhere, come to this school for a four years' course of study, and are under contract to teach at least two years after graduating before marriage. They furnish their own books, bedding, travelling expenses, etc., and pay from seven to eighteen Mexican dollars a year according to their ability. In the country schools the mission gives seventy-five cents a month per pupil for food and half of the teacher's salary and travelling money, the other expenses being met by the Chinese. This system of country schools is extending as graduates from the high school increase.

The school at Taianfu, which the Methodist Episcopal Mission started twenty-nine years ago with one Chinese teacher, has been growing rapidly since 1902, being crowded with over 80 pupils. Its new building will accommodate 120. This school is of intermediate and primary grade, and sends its graduates to the girls' high school in Peking. Miss Young is principal.

At Tsingtao the German Mission takes the lead in the education of girls. The English Baptist Mission have three schools in Chowtsun and vicinity; the largest with 20 pupils, while at Tsingchowfu there is a boarding-school of intermediate grade with 40 or 50 pupils, and the standard of the school is rising as the efficiency of the village schools increases. The American Baptists have girls' schools at Pingtu, Laichow, and Hwanghsien. In Western Shantung the American Board Mission school at Pangkiachwang, in charge of Miss Lyons, is the largest and most advanced, with between 50 and 60 pupils; the highest grade being the third year of the high school. The most promising graduates are sent to finish their course in Bridgman Academy and enter college. This mission has another boarding-school at Linching. The London Mission has a good elementary school for girls at Hsiaochang, which it hopes to develop.

HONAN.

The largest boarding-school for girls in Honan province is that recently started by Miss Pyke, of the Canadian Presbyterian Mission in Changtefu. It is of intermediate grade, and has made rapid advance. Mrs. Mitchell, of the same mission, has another boarding-school at Weihuifu. Mrs. Joyce, of the China Inland Mission at Hsiangch'eng, has a boarding-school with 20 pupils, and Miss Janzon is in charge of the school under the Swedish Mission in Honanfu.

SHANSI.

The first boarding-schools for girls in this interior province were those at the English Baptist Mission in Taiyuanfu and the American Board Mission near Taiku, both taught by graduates of Bridgman Academy. Since the tragedy of 1900 both schools have been reopened, and the American Board has added a school at Fenchoufu. One of these schools will be raised to the grade of a high school; the Taiku school sends many girls to Bridgman Academy. The English Baptist school is much hampered for lack of room, so that its pupils have been attracted to the free public school, but it is planned soon to erect new buildings for at least a hundred pupils and develop the educational work in this most important centre. In the southern part of the province Miss Forssberg has had a school at Yuncheng, and in other Swedish missions in North Shansi there are the beginnings of educational work; the most important being an orphanage for about 200 girls beyond the Great Wall at Salatsi. Several girls from the missions in this northern region have been sent to the American Board schools in Peking and Tungchow to be trained as teachers.

The China Inland Mission has four girls' schools in southern Shansi; that at Hwochow, under Miss Cable and Miss French, being the largest in the province and the most fruitful in results. The pupils number 105; the growth recently has been rapid, and buildings have been erected to accommodate 150. All of the pupils, except two, are daughters of church-members, and they supply enough grain and money to feed the teachers and servants as well as themselves. The native church supplies the amount necessary for heating and lighting. An elementary normal department has just been added with 14 pupils. A conference held once in two years brings old pupils together and keeps the missionaries in touch with them and their work. The other three schools are at Chüwu, Taning, and Chiaihsin.

SHENSI.

The school at Sianfu, in charge of Miss Beckingsale, of the English Baptist Mission, has been a pioneer in the education of girls in Shensi, and has a course of study covering six years, but owing to new requirements in the way of self-help, and the withdrawing of the daughters of Shantung emigrants to form an independent school, the numbers now are reduced to 30. It is only recently that there has been a demand for education among the native Shensi girls. This same mission has a village boarding-school with 32 pupils; the most promising pupils, after three years here, continue their studies in Sian. The Baptist Zenana Mission School in the east suburb of Sian, which opened in 1904 with 8 pupils, now has 60. The Scandinavian Alliance Mission has a school with 15 pupils in the west suburb and another at Hsingpinghsien. No information has been obtained from the part of the province south of the great mountain range.

KANSU.

In Kansu there is a school started by the Scandinavian Alliance Mission in 1904 at Tsinchow with only four girls, and the numbers are still very small. Miss Wallenburg writes that as there was not one to come from a Christian home, and there was great difficulty about unbinding the feet, it was only the eagerness of the girls themselves to study which made it possible to begin this work. There is another school at Chenyuan, started about the same time.

SUMMARY.

In the field covered by this report we see work in its first beginnings in the far interior, as well as that in Peking, started nearly half a century ago; now entering upon a new phase of evolution. The next half century will see an expansion which cannot be paralleled in any land or age.

LUELLA MINER.

Southern China.

To those who can recall from their own observation the attitude of China a few decades ago with regard to the education of her daughters, the unexpected and unprecedented interest and enthusiasm in this line manifested by the people to-day seems little short of miraculous. Perhaps nowhere is the change that has taken place in public sentiment more marked than in Canton.

At one time it seemed that the adverse criticism of a new viceroy might call a halt, but it proved to be only a ripple on the surface of a flood tide. The people in the interior towns and country villages have not kept pace with the progressive spirit of those living in the city, but will doubtless in time follow in their wake. In the province of Kwangsi much of the educational work is in connection with the Christian and Missionary Alliance Mission. Several years since a boarding-school was opened for training Bible-women and teachers. The Chinese teacher of this school is one who had had training and experience in Canton, and of her a member of the mission writes: "We needed a capable teacher, and the Lord sent us one of China's choice women. Under her supervision the school has steadily prospered and grown from three students seven years ago to 46 in the present year."

During these seven years 50 women have been in training, 20 of whom are now active workers here and in Kwangtung province. There have been 86 girls, 10 of whom are now employed as teachers. Educational work is also being carried on in Kwangsi by the English Wesleyan and Southern Baptist Missions. There are in Hongkong several boarding-schools which have been doing good work for many years; among these the London Mission School for girls with 70 students, the Bible School for women, the C. M. S. Schools at Fairlea and St. Stephen's College, and in

connection with the different German missions boarding-schools, the school for the blind, and the home for foundlings.

From Amoy we learn that "the work is advancing all along the lines. The largest boarding-school for girls has 110 pupils, and there are ten others in the Amoy district. In some of these women are received. The kindergarten work is popular with the Chinese, and there is a large school in connection with the E. P. Mission."

In Limchow, 300 miles northwest from Canton, there is a flourishing boarding-school of the A. P. M. with 70 students, and 250 miles southwest at Yeungkong, another. In Canton there are many day-schools for girls connected with the different missions, which are visited regularly by the missionary in charge, who gives instruction in different lines and examines the pupils on the work they have done. In some of these schools women and small boys are received.

Through the work in the day-schools the seeds of truth are widely scattered and carried into many homes which would be difficult to reach otherwise. Nearly every mission has a boarding-school, thus furnishing opportunities for higher grades of work and more careful and systematic instruction than can be given in the day-schools. The girls' boarding-school of the Southern Baptist Mission has 115 pupils, and a school for women has 35. In the kindergarten are 30 pupils, and four are taking the normal course, thus being prepared to teach. This mission, realizing the importance of educating the wives of their native helpers, has established a school to which they can come and receive instruction, bringing with them their little children whom they cannot leave. Last year in this school 100 women and children were enrolled.

The English Wesleyan School, which has been established many years, has 61 girls and 14 women, and those in charge have been obliged to refuse admission to many applicants for want of room.

In the school connected with the American Congregational Mission there are 44 pupils, and in that of the United Brethren Mission 60 girls and several women.

The largest and oldest of these schools is the True Light Seminary of the American Presbyterian Mission. During the past year 312 students have been enrolled—94 women and 218 girls. The number of professing Christians now attending is 186.

At it has always been the aim in this school to make it primarily an evangelistic agency, many students are received who can only study for a limited time, but a good number remain and go on from year to year through the nine years' course.

Two years since the need for a normal school seemed so imperative that, with the cordial sympathy of the other missions, such a department was opened, and a course of study arranged to cover three years' work was arranged, including Scripture exegesis, ethics, Chinese literature, history, geography, mathematics, science, pedagogy, psychology, domestic economy, physiology and hygiene, astronomy, Romanization of Chinese, English drawing, vocal and instrumental music, and calisthenics. Although during past years the seminary has sent out more than four hundred mission workers as teachers, Bible-women, and, after additional instruction elsewhere, doctors and trained nurses, no diplomas have been given until the present year.

The first graduates numbered 19—eleven who had finished the normal course and eight from the women's department—who had taken the course arranged for Bible-women. Of these graduates 14 are now teaching, two are Bible-women, two are studying medicine and one is taking the normal course. In addition to these 10 others, who have taken only a partial course, have commenced work this year—seven as Bible-women and three as teachers; four are studying medicine and one is in a training school for nurses—making

34 in all. Of the students now in attendance many are professing Christians. At a recent communion service 28 of the students were admitted to the church, the largest number that has ever been received from the seminary at one time.

The government has recently opened many schools in the city, called Halls of Learning—normal schools and colleges—the attendance in which varies from fifty to one or two hundred. These have a good number of studies in their curriculum, but it is to be feared that oftentimes the instruction given is very superficial.

One of these, which perhaps takes highest rank and is called by the Chinese a college, a few weeks since graduated its first class—four young women. These schools are more or less decidedly anti-Christian. In the one just referred to, among the students was one Christian girl. She stood at the head of a class of forty-five in scholarship and deportment, and yet was frequently made to feel that her presence was unwelcome, and as the time for graduation drew near it became so evident to her that it was not considered desirable to have a Christian in the graduating class that she withdrew and entered a medical college. On the other hand another large school has as its superintendent and her assistant two young Christian women, who received their education in the True Light Seminary.

Three other students from the seminary have studied for a time in the Christian College, and one of the number had the honor of receiving the highest grade given in the institution one year.

Four other young women have studied in the college and many others have applied for admittance, but could not be received.

Two young students have recently gone to America to continue their studies there. An institution which will furnish to the young women of South China the opportunity, which many of them so much desire, of

obtaining a thorough education is greatly needed, and it is hoped will soon be established.

Among the educational influences at work for several years past has been the Bible Institute or School for Bible-women, which has been held annually for several years. The representatives of all the missions unite in teaching the Bible-women of the different missions, who gather together to attend the meetings, which are continued for ten days. At the institute this year more than seventy women were in attendance, and it was inspiring to see such a goodly company of trained and experienced workers, earnest consecrated Chinese women. The evening meetings were addressed by ministers, either foreign or native. Each one of the Chinese preachers expressed in his own way the pleasure he felt in meeting with so many Christian sisters helpers in the work for the Master, his regret for the past years, during which the Chinese men have not given to women the place to which they are entitled, and joy that those days have passed, and the daughters of China are now entering into the inheritance which is justly theirs. A few days since, in Canton, a large mixed audience listened intently to an excellent address given by a Chinese scholar on the duties of Chinese men to their wives and daughters, and at the close the speaker was heartily applauded by the men. More and more in South China the value of the Romanization of the Chinese colloquial is becoming appreciated. In the large mission fields which find their centres in Amoy and Swatow it has long been considered an invaluable aid, but the colloquial printed in Chinese character in Canton has been so satisfactory that many have considered any other method unnecessary.

It remains an undisputed fact, however, that the great majority of the women who are Christians can never have the time and opportunity to learn to read the Bible in Chinese character. The necessity of this for the development of Christian life and character is

apparent to all, and if it can be accomplished through the use of the Romanized Scriptures their introduction seems most desirable. In Hainan the Christian women learn to read the Bible, and a missionary of the C. M. S. in Pakhoi writes: "After several years, in which the natives who know characters have not helped us greatly, I have come to the conclusion that the Romanized has a very useful future before it, and I shall do all in my power to increase its sphere of influence."

All the women are expected to learn to read before baptism, so our Sabbath congregation is quite interesting. Recently it has been introduced in several of the schools in Canton and other places in the province with good success. Some of those who read the character seem to feel that there is no need to learn the Romanized, and others regard it as something foreign which they cannot and do not care to learn. But it is making its way, and many feel convinced that it will in time become a valuable aid in mission work. The South China Educational Association has been recently formed. Four meetings are held annually, and plans are being made for collecting statistics, holding institutes and examinations, and as far as practicable and desirable unifying the work that is being done by the different missions.

It is felt by many that the most pressing need at present is for a model and extensive system of elementary schools and high schools, and as a means to this end normal schools for the training of the needed teachers. Perhaps no more remarkable object lesson illustrating the emancipation of China's daughters has been witnessed anywhere than that seen in the large mass meetings of women that have been held in Canton in connection with political events. At one of these it was estimated that more than ten thousand women were present, who during four hours listened with rapt attention to eloquent patriotic addresses from Chinese women. In the streets of Canton, where a few years since young girls were rarely seen and never unattended, they now walk about

freely; many of them wearing the badges of the respective schools which they attend, and the police are given instructions to have special care for them and see that they are in no way molested.

So in many ways the educational work for women in China is going forward. And if as has been said: "The elevation of woman is at once the measure and the means of the advancement of mankind," the outlook for China to-day is certainly very different from what it has been during the centuries that have passed.

HARRIET N. NOYES.

In Hongkong.

BOARDING-SCHOOL FOR GIRLS, LONDON MISSION.

This school was begun ten years ago by Miss Davies, and is carried on by her at present. It is built to hold 36 boarders, and there are always that number in it; the school being obliged to refuse applicants every year. There are also day scholars to the number that the class rooms will accommodate.

The fees are $45 to $65 a year for board and education. Non-Christian girls are taken at higher fees than Christians, and there are generally two or three of them as boarders.

There are three teachers and four pupil teachers living in the school and four visiting teachers for special subjects. All instruction is given through the medium of the Chinese language. English being taught only as an extra subject.

The subjects are those of an English secondary school, viz., Scripture, arithmetic, geography, history, physical geography, Chinese reading, writing and composition, English, needlework, drawing and painting, singing and drill.

The school is under British government inspection and receives government grants. It is classed by

government as an upper grade school. The reports for the last three years are as follows :—

1907.—"The school is again thoroughly efficient. The supervision is all that could be desired and all the teachers are thoroughly competent."

1908.—"The headmistress and staff are to be congratulated on the high state of efficiency of the school, which is, in all respects, a model establishment."

1909.—"An excellent school. It continues to be thoroughly efficient."

One interesting point to note is that the demand for English, which was so eager and insistent a few years ago, has weakened, and the demand for a really first class education in Chinese has taken its place. Six years ago 50 per cent. of the girls desired to learn English ; now only 15 per cent.

The scholars are chiefly drawn from the middle class and upper middle class Chinese, and a few, owing to poverty or death of parents, are admitted into school without payment of any kind. The work of the house is chiefly done by these non-paying boarders, though all the girls do a little. All that would unfit the girls to return to Chinese middle-class homes is avoided as far as possible. The food is plain and the life simple and free from any kind of luxury. There has been a steady growth in efficiency of the school during the last three years, but no especially striking developments.

CHAPTER XVI.

REVIVALS.

THE remarkable manifestations of religious fervor known as "revivals" that have been experienced of recent years in Wales and various parts of the United Kingdom, in America, also in India, and most notably in Korea, have not been absent in the mission work of China. It is no part of the writer's task to defend "revivals," nor to philosophize as to their psychological causes, as well as spiritual origins. The Christian era began with what is known as "Pentecost," and in all ages of the Christian church, when there has been real moral and spiritual power, there have been more or less frequent manifestations that correspond in essentials, while differing in minor details, to the events described in the second chapter of the Acts of the Apostles. It has been generally believed by missionaries that the Chinese are an unemotional, materialistic race, peculiarly impervious to religious feeling, and that the process of Christianizing them must be one of instruction and gradual growth, without such epoch-making moral and spiritual upheavals. "Learning the doctrine" is the usual Chinese term for becoming a Christian rather than "believing the doctrine." Both mental processes are essential, but the Chinese attitude of mind has been to emphasize the intellectual acquirement of Christian truth by instruction rather than a recognition of the fundamental truth that "with the *heart* man believeth unto righteousness." The experiences of the past three years indicate that it will be necessary for the open-minded student of missionary work in China, who held the above theory, to readjust his position to accord with new and startling facts.

There have been local revivals in various stations for many years. These have been fruitful and of value as a preparation for more recent developments, but they have seldom been widespread or deep. Questions sent to more than four-score representative missionaries in widely distributed parts of the Empire brought forty-five replies. Twenty-seven of these were from men who had experienced in their stations in comparatively recent years what they regarded as "marked revivals in the Chinese church." These represent sixty per cent. of all the replies and thirty per cent. of all the inquiries made. This is a most encouraging showing, and would have been impossible half a decade ago.

Manchuria was the scene of the beginning of what might be called the Modern Pentecost in China. The story has been so well told by Rev. James Webster and others and so widely read that it need not be repeated in detail here. It began in the winter of 1907-8 in Moukden, under the ministry of the Rev. J. Goforth and two Chinese leaders who had visited Korea and caught the vision and carried back the fire. Correspondence with missionaries in several of the leading mission centres of Manchuria exhibits a remarkable unanimity of sentiment towards the movement and reports as to details. Evidently the missionaries of Manchuria, mostly hard-headed Scotchmen, than whom no abler nor less sentimental group can be found in China, are of one mind as to the genuineness and the value of the revival.

Replies from representative missionaries in various parts of China indicate that the Manchurian revival experiences have been repeated in South China, in Fukien, earlier in Amoy sections, and lately in the Foochow and Hinghwa regions, and most recently in the Swatow section of Kwangtung.

In Central China Nanking has been the chief scene of revivals, but Kiukiang and Wuhu and other places have been visited. There have been union meetings

held in a large tent at Nanking. Mr. Goforth led one series in 1909, and later the Chinese evangelist, Doctor Lee, was greatly used.

West China has also enjoyed similar blessing. Remarkable movements among the aborigines of Kweichow in recent years have attracted very wide attention.

The inquiries sent out covered three heads: (1), Natural Causes; (2), Striking Features; (3), Results. In general the causes were traceable to some human agent or group of agents. Mr. Goforth is the name mentioned most frequently among foreign agents, though by no means the only one; while the work of Dr. Lee in Central China and of Mr. Ting Li-mei, of Shantung, in North China, is commended in the highest terms by every one who mentions them. Yet local agents, both foreign and Chinese, seem to have been raised up in nearly all places, who have been essential aids, and in not a few cases the workers seemed to be entirely of that character.

The "striking features" have also shown a marked similarity. The most commonly mentioned characteristic is "deep conviction for, and confession of, sin." This is seldom omitted by any correspondent who speaks of any revival experience at all of recent years. Other features mentioned frequently are the spirit of prayer, audible and universal from the whole congregation, and the reconciliation of enemies in the church or the settling of old quarrels. "Quietness" has characterized some of the most fruitful of the later movements.

"Results" are naturally of a more varying character. The material is different, and the environment. Above all there is wide variety in the manner of conserving the results of such experiences. In general the replies indicate a decided quickening in Bible study. The new life calls for food. Where this is not taken the vital forces soon exhaust themselves. The writer recently noticed on the monthly report of a colporteur that he had sold three hundred and thirty-two copies of the entire Bible or of the New Testament. These were, in

addition to the "Scripture portions," sold chiefly to non-Christians, and they were bought by Christians on a half price proposition, provided they would pledge themselves to read in the book daily, unless prevented by necessity. Such avidity for the Word would have been wholly impossible but for the revivals of the spring of 1909 and 1910.

Probably the deepest and most essential result of these seasons of spiritual awakening is an abiding sense of the exceeding sinfulness of sin. All missionaries in China have had perhaps their keenest disappointments right here. Even well behaved and well instructed Christians seemed to have little sense of the sinfulness of sin. The pagan ancestry and atmosphere accounted for it, but did not excuse it. Until this root difficulty is overcome there can be little progress in establishing Christian ideals of life and conduct. The emotion of the revival days may, indeed must, pass away. The new vision of Gethsemane and of Calvary, burned into the heart by pentecostal fires of penitence, abides in many lives, and the whole moral standard of the Christian community is elevated, never to go back, even though individuals may lapse.

The revivals of the past three years have developed in three distinct stages, though the lines cannot be sharply drawn between them:

1. At first it was largely an awakening among the Christians themselves. Strange as it may seem, the reports indicate that the best instructed and most earnest members were first seized with deepest conviction for sin, and in these the results seem most abiding. This does not mean that these good people were hypocrites before; it simply shows that the great law of evolution applies to things spiritual as well as to things material: "To him that hath shall be given and he shall have more abundantly." The intense new spiritual light revealed the blackness of sins hitherto unrealized and hence con-

doned. The normal course was evidently first to cleanse the church from within.

2. A later and natural development has been seen in successful special evangelistic efforts to reach the non-Christian population. There have been several such meetings in Shantung; Soochow has been the scene of a remarkable union tent campaign. In some of these meetings more than one thousand have enrolled themselves as "inquirers" or desiring to be taught the Bible. How permanent these results will prove it is too early to decide, but the direction of this development is normal, and as time passes and the leaders gain in experience, these results will be more fully conserved.

3. Probably the most significant of all the features of these spiritual quickenings is in the remarkable change of attitude of the young men in several of our leading Christian colleges toward the work of the Christian ministry. Dr. Arthur H. Smith, writing from Tungchow, near Peking, says: "Mr. Ting Li-mei has just been here. . . . . In February only one of a graduating class of fourteen was willing to go to the Union Seminary to study theology. Now we have a roll of seventy-nine, who have pledged themselves to preach. . . . . This is the outcome of Pastor Ting's week here." In the Shantung Christian University at Weihsien there was an extraordinary movement early in April, 1909. Again the human agent most conspicuously used of God was Rev. Ting Li-mei, who is a graduate of the college. Here over eighty students voluntarily pledged themselves to enter the Christian ministry. A year later Prof. H. W. Luce reports that from this student volunteer band "ten have already entered the theological seminary and the rest seem to be standing firm to their purpose."

In the Peking University (Methodist Episcopal) there has been a similar development. Here the Student Volunteer Band has been large and enthusiastic for several years, but during the winter and spring of the current

year (1910) President Lowry writes that as the result of revival meetings, in addition to the already large number of volunteers for the ministry, forty or more of their brightest students, who had been tempted by the glittering offer of the Chinese government to send students to America on the returned indemnity fund, had given up these ambitions, surrendering to the higher call of God to become ambassadors to their nation, commissioned by "the King of kings and Lord of lords." Without burdening the reader of these brief pages with excessive details, the results of the writer's investigation of this important theme indicate:

1. In all sections of China, from extreme north to tropical south, from eastern seaboard to west of the Yangtze gorges, during the past three years there have been marked manifestations of the power of the Holy Spirit, deeply convicting nominal Christians of sin, leading to confession and restitution and every indication of genuine repentance. The standard of Christian morality has been raised thereby and deep foundations laid for future spiritual and moral victories.

2. There has been a quickening of evangelistic zeal in various places, which may be taken as a prophecy of a more general awakening of the Christian community to its obligations and opportunity in this important regard.

3. The best trained of the Christian young men of the colleges are hearing and heeding the call to the ministry in a manner altogether unprecedented. The first rushing torrent of spiritual emotion might be compared with the spring freshet floods in the mountains; these soon settle into the smaller streams that spread quietly through the valleys, giving life to the multitudes; while the ultimate gathering of the many into one forms a great artery, which bears upon its deep bosom the commerce of a nation. Let not the mighty tide with its quiet power despise the irrigation streams from whence it came and which make possible the great cargoes it

carries so easily. Still less may these steady life-producing rivulets and canals disregard the noisy torrents from the hills, the source of all. It is the divine trinity of nature in torrent, stream, and river that makes what otherwise would be desert blossom as the rose and gives a nation's home. So in the kingdom of heaven, which the missionary body has been commissioned to set up in China. The spiritual mountain peaks here and there precipitate the torrents that come with what seem to be needless noise and rush. The roar subsides, but the water of life quietly spreads over fields far and wide from streamlet to canal and back again to stream, ever giving life and food for the multitudes. Finally they gather into the resistless power of the mighty river, where throb the heart centres of the nation in the Christian universities, where the master workmen are in preparation for future leadership. The revivals of the recent past are but the "earnest of the Spirit," a prophecy of what is to come. The accompanying signs will change from time to time, but it will be "the same Spirit." "There are diversities of operations, but it is the same God which worketh all in all."

WILLIAM N. BREWSTER.

CHAPTER XVII.

FEDERATION AND UNION.

THE fact that in China Protestant mission work was begun by an interdenominational society and that the first missionaries to the Empire were commissioned by a union movement on the part of the evangelical churches of Britain and that their instructions were to form Christian churches without ecclesiastical distinction, has had a greater influence on the promotion of a spirit of Christian unity in this land than is generally recognized. The historic words of Morrison in this regard: 'We are of no party. Grace be with all who love the Lord Jesus in sincerity and truth,' and the practical measures of unity which marked the first steps of the work gave a fine lead to a movement which has always been a marked feature of the China missions.

As is the case in most mission lands there is effective union in the work of the *translation and the distribution of the Scriptures*, and also in the tract agencies. The work of literature has always been a field for complete union effort. Very little denominational literature has been prepared and published in China, a fact which is significant of the spirit of the workers as well as of the temperament of the Chinese, and which promises much for the coming days. A step towards the more effective union of the various tract committees throughout China has been taken during 1909 by the appointment here of a central agent for the work of the R. T. S. of London, whose business it is to correlate the activities of these bodies. A kindred union work of much promise has made much progress during the year, namely that represented by the recently formed China Sunday School Committee. This committee is interdenominational and international, and its work is on behalf of all the missions existing in China.

Turning to movements expressing *union between missions at work in a common field*, one of the oldest, as well as most effective, is that provided by the three missions at work in the Amoy region. This union movement covers the whole range of the work done in the field—medical, educational, and theological training—and is supplemented by an agreement in regard to the division of territory. The missions concerned are the London Mission, the English Presbyterian Mission, and the American Reformed Church Mission.

A similar scheme of union work has come into effective existence in North China since the Boxer outbreak of 1900. The situation thus created gave the needed opportunity for a review and a mutual consideration of the problem of re-organization. As a result of this the North China Educational Union was formed, having as full partners the American Presbyterian Mission, the American Board (Congregational), and the London Mission (Congregational). The two other participating missions are the Methodist Episcopal (North) and the S. P. G. This union is working very steadily to its complete fulfillment, and its operations are seen to-day in the Tungchow College (liberal arts), in the Union Theological College (Peking), in the Union Girls' School (Peking), in the Women's College (Peking), and in the Union Medical College. This latter institution unites the whole of the five missions concerned. Under this scheme there has also been a uniform grading of primary and intermediate schools through the districts covered by the missions.

A similar scheme of educational union is proceeding with success among the missions in Shantung. Here there is an educational coöperation between the English Baptists and the American Presbyterians, and the S. P. G. is also a part contributor to the union. This union is expressed in the Shantung Christian University, having its arts college at Weihsien, its medical college at Tsinan, and its theological institute at Tsingchowfu.

Union in West China has been carried a step further than elsewhere. The West China Conference of 1906 planned the establishment of an educational union which provided for the regulation and supervision of primary and secondary work in the schools and the adoption of uniform courses of study and a common system of examination. This union has since developed its plans and is preparing for the building and equipment of the West China university in Chengtu. Four missions are contributory to this work, namely the American Baptist Union, the Friends' Foreign Mission (British), the Methodist Episcopal Church of America, and the Methodist Church of Canada. Each of these missions will provide hostels for its own students in the new university. Work is already begun. But the West China Conference of 1908 emphasized the union nature of its missionary enterprise by its announcement of the ideal of "one Christian church for West China." In 1899 this conference had dealt with the problem of comity by the institution of an Advisory Board; in 1908 it proceeded to recommend a common recognition of church members on an equal basis by all the missions concerned. A free interchange of members was the ideal aimed at. This proposal is awaiting the sanction of the Boards concerned.

Another phase of the union movement to be noted is the formation of *union conferences of missions of the same church order.* A council, representative of the whole of the work of the Presbyterian churches in China, has been formed and has begun its work. Similarly at a conference of the representatives of all the Anglican missions in China, held in 1907, it was decided that at the conference of 1909 representation of the whole church should be provided, Chinese as well as foreign clergy being present. This conference was duly held in Shanghai. It is believed by some of those who are taking a deep interest in the work of union that this drawing together of churches of the same or of similar

church order will facilitate the progress of all union schemes.

A movement on a larger scale, looking to union as its ultimate aim, is that of federation. This provides for the coming together in definite organization of all those churches and missions which are working in a single area. The area unit is generally the province. In most of the centres where the federation movement has been adopted, meetings of representatives of the missions at work in the district have been arranged for, and committees appointed to deal with questions affecting the work of each and all and to plan for the common good. Such questions as the division of the field and the effective occupation of territory, the coördination of work, common rules for the admission of converts, and the promotion of union efforts along special lines of work are being dealt with by the Federation Councils at their annual meetings or through their committees. The result in all cases where the proposals have been worked has been a closer drawing together of the missions, and it has been found that the Chinese workers have taken up the idea of federation with great enthusiasm. The final scope of the federation proposals include the election on a representative basis, by the Provincial Councils, of a federation council for the Empire. The following are the rules which were adopted by the Shanghai Conference of 1907 for the work of federation :—

That the work of the Federation shall be—

(a) To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and, as opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity.

(b) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men, and time, and money.

(c) To promote union in educational work.

(d) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on

most efficiently, *e.g.*, translation and literary work, social work, medical work, evangelistic work, etc.

(*e*) And in general to endeavour to secure harmonious coöperation and more effective work throughout the whole Empire.

Federal councils have been formed and are now at work in the following provinces: Chihli, Shantung, Honan, Shansi, Anhuei, Hupeh, Hunan, Kiangsu, Chekiang, and in addition there are the three provinces represented in the West China Conference, namely Szechuan, Kweichow and Yunnan. Full representation has been provided on these councils for the Chinese Christians, and they have proven themselves very effective members. Especially in North China it has been found that federation has been the occasion of forwarding many union schemes. The very largely accepted movement for the use of a union terminology had its beginning with the council meetings of Chihli. It will be seen that for the present the Southern provinces, Fukien, Kwangtung and Kwangsi—have not adopted the federation movement, but still stand much where they did before the adoption of the federation resolutions of the Shanghai Conference.

Reference should also be made in this article to the union nature of some other work which is being done for all the missions in China, such as the management of the missionary journal—*The Chinese Recorder*—which has a representative board of management, and also to such organizations as the Educational Association of China, the Christian Literature Society, and the Medical Missionary Association. The work of these bodies is for the benefit of all missions in the Empire, and their constitution is international and interdenominational.

With the solid ground work for the development of practical unity so evident in existing work in China, together with the growing desire of the Chinese Christians for a comprehensive understanding between the various churches at work in the Empire, considerable progress ought to be manifested in all union movements in the near future.

W. N. Bitton.

CHAPTER XVIII.

THE CHRISTIAN LITERATURE SOCIETY.

THE Christian Literature Society, which was founded in 1887 under the name of the Society for the Diffusion of Christian and General Knowledge among the Chinese, adopted its present name in 1906, without, however, in the least changing its object and programme. Our motto is the famous dictum of our general secretary at the Ecumenical Conference in New York in 1900, namely: "Christian literature should be co-extensive with the work of God and commensurate with the needs of man." Accordingly, the C. L. S. publishes and circulates all classes of literature based on Christian principles or expounding Christian faith. In fact, there is nothing in sound and clean reading which it may not put before Chinese readers. Hence all missionaries and laymen in sympathy with these principles may become members on being duly elected by the Board of Directors. A sister society at home supplies the major part of the financial backing.

In the chapter which follows the present one Dr. Darroch describes the operations of numerous tract societies. It may have seemed to some that with so many excellent societies in existence already still another was uncalled for, but Dr. Williamson and his supporters perceived that these societies were limited in their resources, and hence of necessity, narrow in their programme, inasmuch as they were compelled to confine themselves to the circulation of the primary tract essentials of the missionary work. Hence it occurred to him, to Dr. Wm. Muirhead, and to Dr. John Murdoch, of India, and others that a society ought to be formed with constitution and resources broad enough to embrace the publication of all good literature, such as issues from the

numerous Christian publishing houses of England and America. At this time the society began the issue of general literature written from a Christian standpoint, with perhaps only one man, namely, Dr. Williamson, devoting his whole time to the production of it. Other books were supplied by voluntary workers already heavily laden with other duties.

When Dr. Richard succeeded to the place of Dr. Williamson, he saw the great need of enlisting the whole time of literary workers, and when, in 1899, he invited the Rev. D. MacGillivray to join him, this was the beginning of the present free federation of missionaries, composing what for want of a better name is called the editorial staff. Mr. MacGillivray is supported by the Canadian Presbyterian Church. The Church Missionary Society for a time gave Rev. Gilbert Walshe, M.A., who joined in 1900. The Wesleyan Missionary Society gave Rev. W. A. Cornaby in 1904, and the Baptist Missionary Society gave Rev. Evan Morgan in 1906; this being in addition to Dr. Richard. Here with the utmost individual freedom to follow one's leadings, all are loyally working together for one end. The society therefore is the best example, as far as we know, in the missionary world, of a union effort to solve the problem of Christian literature for a mighty Empire just awaking from sleep.

The Conference of 1907 passed a resolution calling for further efforts to unite the Christian Literature Society and the Tract Societies, but, as a representative speaker has said, that was a counsel of perfection which may be realized some day but not yet. As the C. L. S. is on the point of being incorporated under the Hongkong Ordinances, it is perhaps better for each society to work out its own destiny, especially as this can be done without overlapping. So broad is the field, and so insistent the need, that it is the duty of all to stand shoulder to shoulder in providing for it.

Our programme then is ambitious enough for hundreds of workers where we now count ones. In common

with all missionary work, ours may be classified as preparatory, penetrative, and constructive. Many of our books are meant to remove barriers of pride, ignorance, superstition and prejudice. When these are removed, there is still much to be done, but all good people rejoice when they are removed, for it means that we have carried some of the outworks of the town of Mansoul. Even Robert Morrison and William Milne found time to prepare geographies, almanacs, and tours of the world, and to come down to the present day, Dr. Griffith John has also prepared some books of general knowledge, which are meant to be forerunners of the Gospel. This literature of ours has been compared by Dr. A. H. Smith, in his book "Rex Christus," to aqueous vapor pervading the atmosphere, which, though it makes no external display, is preparing the way for future precipitation.

But we have books which take the next step and are penetrative, or directly evangelistic. Our staff, because it has the necessary leisure, has produced some of the most excellent books of this description. But we remember that many a book, which is often only indirectly evangelistic, is much more effective with a certain class of readers than the openly evangelistic. Hence we prepare many books showing what the Heavenly Father, through His Son Jesus Christ, has worked in the history of man and of nations, and we have repeated proof that such books lead on to conversion.

The third division of our books is the constructive or educational. Besides works for schools and station classes, for special and general readers, we have a long and growing list of books which are intended to comfort and edify the church. For this class of books there is demand which grows with the growing of the church. Andrew Murray, S. D. Gordon, Storrs, Krummacher, Dr. Glover, A. B. Bruce, George Matheson, William Arthur, and many others, have a vast audience in China by means of the Christian Literature Society.

The public whom we address is composed of the reading and thinking people of all classes in the church and out. This means many millions of souls, the number of whom is rapidly increasing with the spread of the new system of education. It is sometimes said that our society is a mission to the higher classes. If you mean by that the aristocracy of thought and influence, we accept the definition, but such aristocracy may be found clad in homespun as well as in silks and satins, and we are after them all. We want to win them for Christ, not for Christian civilization. We do not flatter ourselves that if we win them in any numbers, that will mean the millennium in China. The history of the Nestorian Church warns us that high patronage is no safeguard against decay and final extinction, but we do believe that the Gospel should be preached to every creature, high as well as low, and if the street chapels and ordinary tracts fail to reach the high, then we must try literature, which is the master key among the educated. We make our appeal to the mind of China, as well as to her heart and conscience. The leaven must leaven the whole lump. Its process is not only from below upwards, but from above downwards.

Besides the production of books, we put considerable time on our periodical literature. For the church we publish the *Chinese Christian Review*, which was founded in 1891. It aims to be the organ of unity and interdenominational coöperation. It is specifically a magazine for preachers, though space is also given to church and general news. Since it began, the denominations have, one after the other, started denominational papers, but these can only supplement; they cannot replace our paper. The growth of a denomination gives birth to its special paper, but beyond and above that there is the high unity which lifts all denominations together, and in this atmosphere our readers are invited to abide. A feature which is being now developed is the securing of the best thought of our Christian Chinese. Our weekly

paper, the *Ta Tung Pao*, which was begun in 1904, is ably edited by Mr. Cornaby, whose child it is. Mr. Cornaby thus outlines his policy which is to meet some of the prominent needs of China.

1. A right-minded view of the universe and its phenomena.
2. A right-minded view of current events in other lands.
3. An insight into the teachings of history.
4. A recognition of the benefits of peace and of the best methods for securing it.
5. An enhancement of good feeling toward the rest of the world, through a knowledge of the good qualities, good customs, and good deeds in various lands.
6. A comparative estimate of various forms of government, with information concerning the constitutional systems of the world.
7. Information concerning the development of China's natural resources, agriculture, forestry, etc.
8. A recognition of the value and some idea of the principles of Western medical practice, some knowledge of the bacterial foes of humanity, the avoidance of epidemics and general hygiene.
9. Guidance for teachers in China's schools and colleges.
10. A conviction as to the barren emptiness of materialistic views of the universe, or merely materialistic national ideas. A constructive spiritual view of man's outlook and destiny.
11. The enforcement of all that is timelessly good in China's own literature, together with the presentation of those higher facts and principles which lift moral systems on to a religious basis; such facts and principles being gathered from all the nobler religious writings of the world, but especially from the Scriptures, as the following: (a) The being of God, His righteousness and benevolence; (b) the fact that earnest prayer to God brings an accretion of moral energy to act rightly and wisely; (c) the slavery of sin and the rescue of the moral character through Christ the redeemer.
12. Information concerning true Christianity in practice: its achievements among communities and nations.

One of the best assets of the society, as it was the best known also, was the *Wan Kwo Kung Pao*. After the lamented decease of Dr. Allen, the society carried on the paper for a time, but alas! our society had at last reluctantly to lay down the burden, but it is possible to revive the paper if someone could be found to take it up again.

The following is a list of our more important books published during the last three years :—

Personal Religion, translated by the Ven. Archdeacon Moule.
War inconsistent with Christianity, trans. by D. MacGillivray.
Abide in Christ, trans. by D. MacGillivray.
England in Egypt, trans. by Yin Pao Lo, edited by T. Richard.
Beautiful Joe, trans. by Mrs. D. MacGillivray.
Life of a Century—1800 to 1900, trans. by D. MacGillivray and W. G. Walshe.
Scripture Idea of Sin and Salvation, trans. by Evan Morgan.
Christian Theology, by A. G. Jones and Timothy Richard.
Confucianism and Christianity, by Wang Ping-kun.
Commentary on the Chinese Classics, by Dr. Woods.
Twelve Years' Programme, by Timothy Richard.
Gordon's Quiet Talks on Prayer, by D. MacGillivray.
" " " " Power, by D. MacGillivray.
" " " " Service, by D. MacGillivray.
Peace for the World and Prosperity for China, by T. Richard.
New Life of Christ, by D. MacGillivray.
Imago Christi, Stalker's, Wên-li and Mandarin, by D. MacGillivray.
Programme of Christianity, Drummond's, by D. MacGillivray.
Civilization in Europe, Guizot's, by W. A. Cornaby.
Ancient Principles for Modern Guidance, by W. A. Cornaby.
Bruce's Training of the Twelve, by D. MacGillivray.
Gulick's Growth of the Kingdom, by D. MacGillivray.

Special importance is attached to various tracts prepared by Dr. Richard on the needs of the time. The views of such an experienced friend of China are always welcomed by the officials to whom these tracts are regularly sent.

The story of the society's comet tract, which will be found in the appendix to this Year Book, reveals one of the most useful and far reaching pieces of work done by the society in recent years.

The year 1910 will be memorable from the production of the first number of THIS YEAR BOOK, and it may be remarked that just as "The Century of Missions", the Centenary Conference volume, was made possible by the Christian Literature Society, so

has the Christian Literature Society made possible the beginning of another great service to the mission cause of China.

The society rejoices in steady progress since the last Conference in 1907, when their work was described in "A Century of Missions in China," pages 629-634. Since that time a foreign manager, with experience in the book trade, has come out from London, and one evident result is the doubling of our sales. Up to the present our book depôt at No. c444 Honan Road is a rented building; in many respects unsatisfactory, but we have just completed the purchase of a very fine site for a new depôt on the northwest corner of Foochow and Shantung Roads. Since the Conference, the society purchased land on the North Szechuen Road Extension with a view to erecting offices at some future date, but within a short time a legacy of 20,000 Taels was left the society by its life-long friend, Sir Thomas Hanbury. With this money handsome and commodious offices for the translating staff were erected and occupied on June 1, 1909. Our English consulting library was adequately accommodated in the new building, and Dr. Richard, to whom the books, with few exceptions, really belonged, took occasion at the last annual meeting to present the whole, consisting of some 8,000 volumes in English and Chinese, as a free gift to the society. The whole is now catalogued according to Dewey's system with card indexes to authors and subjects. All missionaries, when in town, are made welcome to come to 143 North Szechuen Road and make free use of the library.

It is scarcely possible to speak about the results of our work without seeming to claim too much. Perhaps there are some who think we exaggerate its importance, but there are seers among us to whom is granted the glowing vision of golden harvests from all this sowing. In itself a book is dead, but fructified and used by the Spirit of God, it may contain potential dynamite enough to shake the world. We magnify our office. Let every-

one do the same, provided they are sure they are called to the office. The Christian Literature Society came to China in the divine thought for the purpose of supplying the one thing more that was needed for the perilous times through which China is passing. When you hear of "conversion by the million," do not err in supposing that our workers are satisfied with social and political conversion. No, the ancient ideal of China's classics, "A renewed people," is impossible except the people individually be born again. We long to see conversions on the largest scale, as does the whole church in the world, and we remember the words of the Lord: "All things are possible to him who believeth."

In our annual report for years we have appealed for more literary workers. Since 1906 our staff has had two losses and one gain. Mr. Walshe and Dr. Allen have gone from us and Mr. Morgan has come. Surely it is wrong for the church to neglect the claim of this unique method of work which has already proved itself so successful. We want other Boards to loan us men. We propose not to overstock the market, but to increase the efficiency and quality of our work. Dr. Garritt, of Nanking, read a paper on "Problems of Literature in China" before the Missionary Association, but it is impossible for the present force of workers to solve these problems, and yet they ought to be solved if we are to do right by China.

We are glad to see by the list of publications in preparation, which is published monthly in the *Chinese Recorder* (a list by the way, the idea of which was initiated and carried on by the C. L. S.), that our appeals for more literature have resulted in a large increase of work undertaken by men and women who still carry on the work of their stations. Another curious result of our propaganda was seen at the West China Missionary Conference (January 26-February 2, 1908), when the conference appealed on its own account for fifty or sixty men to be set apart for literary work

for the three western provinces alone. According to this estimate, the 18 provinces should have 300 literary men. Verily our missionary colleagues in their demand for literary workers have outheroded Herod. So it appears the appeals of our reports were by no means exaggerated as they appeared in the eyes of some Boards, and when the laymen get along this far in their study of the needs of China, we shall expect great things. But the young men of our universities, who are looking for a sphere for life investment, must also wake up, and instead of looking forward to the even tenor of the professor's chair, let them come out here and take a hand in what Joseph Cook long ago said to be the biggest job before the Christian church. Our society on its part is preparing for a great forward movement.

D. MacGillivray.

CHAPTER XIX.

THE TRACT SOCIETIES IN CHINA.

SINCE the early days of Protestant missions in China the Religious Tract Society of London and the American Tract Society of New York have been in the habit of making grants for the purpose of tract distribution; first to individual missionaries and then to certain centres, such as the first five ports opened in China.

About the year 1844 the members of the London Mission and the Church Missionary Society working in Shanghai established the East China Religious Tract Society, which did good work in the preparation and distribution of tracts. It united with the Chinese Tract Society in 1894. In 1878 the Chinese Religious Tract Society was founded by Dr. Farnham and others in Shanghai. In 1881 Dr. Murdoch, the honorary agent of the Religious Tract Society of London for India, visited China at the request of the R. T. S., and in the following year published his report of Christian literature in China, a book of 68 pages. In this report Dr. Murdoch* suggested the formation of four tract societies, viz., North China (Peking), East China (Shanghai), Mid-China (Hankow), and South China (Canton).

This report gave a stimulus to the work of the Chinese tract societies, the impetus of which is not yet entirely lost.

There are to-day no fewer that nine tract societies at work in China. They are:

* It was during this visit he met Dr. Alex. Williamson and urged him to found the predecessor of the present Christian Literature Society on the model of Dr. M.'s own Christian Vernacular Society for India (now C. L. S. for India).—EDITOR.

The Chinese Tract Society in Shanghai.
The West China Tract Society in Chungking.
The North China Tract Society in Peking.
The Manchurian Tract Society in Mukden.
The Hongkong Tract Society in Hongkong.
The Canton Tract Society in Canton.
The South Fukien Tract Society in Amoy.
The North Fukien Tract Society in Foochow.

In addition to these there is the Korean Tract Society in Seoul, which was reorganised last year.

These societies are all affiliated with the Religious Tract Society of London, and each receives a yearly grant from the parent society. A scheme for the amalgamation of these societies into an associated union is now being sympathetically discussed, and it is hoped will ultimately be adopted by the societies concerned.

A little more than a year ago the writer was appointed general agent of the Religious Tract Society in China, and this appointment may be taken as an indication that the R. T. S. is striving to take advantage of the present crisis in Chinese thought to extend its work in this land and to help the associated societes to sow broadcast the seeds of truth during the spring-time of China's renaissance.

Besides what may be termed its usual annual grant to these associated societies, the R. T. S. gave through them last year very valuable grants of books to many Chinese pastors in different parts of the Empire.

The Chinese Tract Society of Shanghai was authorised to distribute 420 libraries of helpful books, valued at ten dollars each, to pastors labouring within the area of its field of operation.

The Central and West China Tract Societies were each authorised to distribute 200 of these libraries. Each of the other societies had the privilege of donating 100 such libraries to the pastors working within their several districts. Each of the nine societies was also allowed to place six libraries, worth twenty dollars each, in certain churches chosen as being centres of interest

within their spheres of operation. Each society also received a grant of 2,000 beautiful coloured pictures of scriptural subjects. These were sold at five cents each and were much appreciated by those who were fortunate enough to purchase before the stock was cleared out.

The preacher's libraries were eagerly taken up by the Chinese pastors, and some of the letters of thanks received were pathetic proofs that only the meagreness of their salaries prevents many good men from being better equipped for their work than they are.

So much impressed was the home committee by the appreciative letters written by men who need the help of good books and who will use these books to the best advantage that each society has been granted this year the privilege of making 100 additional grants to some of the preachers who failed to get the libraries they applied for last year.

The R. T. S. has also, through the media of the tract societies in their districts, made valuable donations of coloured cartoons and texts to many hospitals in China, thus bringing a gleam of colour into the drab lives of the patients who are under treatment and awakening in their minds curiosity to hear the Gospel story represented by the picture on the wall.

The Chinese Tract Society (61 Range Road, Shanghai) reports the year 1909 as being perhaps the most prosperous in its existence "Our prosperity has been beyond our fondest hopes." (Report.)

During the year, nineteen new works were published, making 132,650 copies and 2,379,800 pages. Seventy-two of the standard works of the society have been reprinted, making 430,000 copies of more than 10,000,000 pages. There was distributed from the depository 473,907 copies of books and tracts, equal to 12,141,410 pages.

The Society expended during the year some $15,609, and closes the financial year with a working balance

in hand, but with heavy liabilities for printers' bills to be met in the near future.

The Central China Tract Society, Hankow, founded in 1875 has, during the thirty-four years of its existence, issued nearly 35,000,000 books and other publications. The committee report last year as being the best in the history of the society. Eighteen new publications were added to the society's list during the year, and there were 2,976,777 issues from the depôt. The expenditure for the year has been, for colportage and general work, in round figures $21,000. This takes no account of the building scheme, which is dealt with in a separate account under the heading The Griffith John Memorial Building Fund. The society is making vigorous efforts to extend its usefulness. The R. T. S. gives an annual grant for the salary of the general agent, the Rev. C. W. Kastler, who devotes his whole time to literary work, thus making possible the realisation of plans otherwise impossible to attempt. New and commodious buildings to serve as the society's depôt and headquarters are in process of erection. A scheme to establish a printing press is also being elaborated, and if brought to a successful issue, will greatly increase the productivity of the society.

The Central China Tract Society is worthily occupying the important centre it holds right in the heart of China, and is taking full advantage of the present opportunity for presenting the Gospel to the Chinese.

The West China Tract Society was organised in 1889. It has its headquarters in Chungking and Chentu. Its first year's receipts amounted to less than Taels 38. Last year the society put into circulation 1,509,528 Christian books and tracts.

Two enticing fields are open to this society which can be worked by no other. I refer to the openings for evangelistic tract work in Thibet and among the

Miao tribes. The West China Tract Society has secured types for printing in the languages of both these peoples, and the artillery of the printing press is now at the disposal of the soldier of the cross, who penetrates into the hitherto inaccessible regions which are the homes of the Thibetans and the Miao.

So greatly has the society's work grown and prospered that the committee were last year forced to the conclusion that a man must be found who would devote his whole time to the business side of the work. The R. T. S. of London has been appealed to for help and has provided the funds needed for the agent's salary. Mr. G. M. Franke, for eight years a missionary in connection with the China Inland Mission, has taken up this most important work.

Last year the society added eighty-five new books and tracts to its list of publications. It may be seen from this that while the new enterprise of providing literature in the Thibetan and Miao language is being vigorously pushed the older branch of Chinese work is far from being neglected. The West China Tract Society is a living force in evangelistic work in the Empire. The service it is rendering to the cause of Christ in West China is incalculable.

The income for last year was roundly $10,500. This was all expended in the work, and the society shows liabilities in excess of this to the amount of nearly $3,000. Promised grants and subscriptions offset this debit balance, but its existence shows that the West China Tract Society is exerting itself up to the full limit of its resources, and that its usefulness is bounded only by its financial limitations.

Peking is the headquarters of the *North China Tract Society*. Last year the output of this body was 25,386 copies of books and tracts with an aggregate of more than 5,000,000 pages. To accomplish this the society expended $7,431.68. The North China Tract Society has

also secured a special grant from the R. T. S. for the salary of a general agent, and Mr. A. C. Grimes is now in charge of the business side of the society's work. A steady improvement in the sales of literature is already apparent since Mr. Grimes took charge, and the society hopes in the coming year to quite double its previous output of literature.

The South Fukien Tract Society has its headquarters in Amoy. It only came into existence in 1908, yet 85,068 publications were circulated by the society last year. More than 10,000 of these are in Romanised. The society expended $4,674.22 in prosecuting its work.

The North Fukien Tract Society operates from Foochow. It put into circulation last year a total of 119,676 issues, of which all but 1,134 were in the Foochow dialect. The expenditure for the year was $2,613.63.

Hongkong being an English colony, it is not surprising that the *Tract Society* there pushes the sale of English Bibles and tracts more zealously than of Chinese literature. Nevertheless fully $500 worth of Chinese books and tracts were sold in the depôt during 1909, and the committee is alive to the wisdom of securing larger sales of Chinese books. There is no hinterland behind Hongkong for colporteurs to operate in, but there is a large field for work among the Chinese visitors to the colony. The number of issues circulated was 34,430 and the expenditure on this branch of the work $1,038.

The Canton Tract Society has a call to work among the mass of intelligent people who use the Canton dialect. Its field of operations stretches through the two provinces of Kwantung and Kwangsi. Canton was the gateway by which Europeans entered China, and the city is to-day the most nearly westernised of all China's sea-ports. Cantonese merchants are the wealthiest in China; Cantonese statesmen fill a large place in

the councils of the Empire, and an agency, like the Tract Society, which leavens with Christian ideas the thought of the youth of this progressive part of China, is doing a work, the magnitude of which cannot be overestimated. The Canton Society expended last year $1,600 in its work for the Cantonese.

The Manchurian Tract Society, with its headquarters in Mukden, has one of the most promising and interesting fields in the whole of China. Manchuria, recently swept by the great revival, is open from end to end to the colporteur and preacher as few provinces are open. Mongolia, with two to three million inhabitants, is within the radius of this society's field of operations, but scarcely a line of Christian teaching has been published in the language of the Mongols. It would seem to be a comparatively easy task to secure a man who could translate some of the best tracts we have in Chinese into Mongolian and send them out on their mission of usefulness to the tribes which now sit in darkness in the land of Genghis Khan and Tamerlane. The Manchurian Tract Society expended last year $1,350 in the work of the tract distribution, for it confines itself to this branch and draws its supplies of literature from the other and larger societies.

The circulation and expenditure of the various tract societies at work in China may be tabulated as follows :

Chinese Tract Society, Shanghai.—Circulation, 478,000 copies, 12,141,400 pages ; expenditure, $15,609.

Central China Tract Society, Hankow.—Circulation, 2,976,777 issues ; expenditure, $21,000.

West China Tract Society, Chungking.—Circulation, 1,509,528 issues ; expenditure, $10,500.

North China Tract Society, Peking.—Circulation, 25,386 books, 5,000,000 pages ; expenditure, $7,431.68.

South China Tract Society, Amoy.—Circulation, 85,068 issues ; expenditure, $4,674.

North Fukien Tract Society, Foochow.—Circulation, 110,676 issues ; expenditure, $2,613.

Hongkong Tract Society.—Circulation 34,430 issues ; expenditure, $1,038.

Canton Tract Society.—Circulation (estimated), 40,000 issues; expenditure, $1,600.

Manchurian Tract Society, Mukden.—Circulation (estimated), 40,000; expenditure, $1,350.

It is not possible to reduce all the "issues" to a common denominator. One "issue" may be a leaflet and another a book of hundreds of pages. The important fact to be noticed is that these nine societies occupy positions of strategic importance in China. They have expended some $70,000 during the year and have circulated millions of tracts. They provide literature for the colporteur and text-books for the theological student.

If these societies did not exist it would be the first duty of the church in China to call them into existence. As it is they are fortunate in having on their board men of experience and erudition, but the very success of the evangelistic work, resulting in the accelerated growth of the churches, makes it even more difficult for these men to give the time to the direction of the tract societies which is needed and which they could well afford to give in the earlier days.

The record of progress, as given in the various reports of the tract societies, is not only encouraging, but is, in a measure, alarming. The West China Tract Society placed eighty-five new books and tracts on its catalogue last year. The Central and the Chinese Tract Society also added a considerable number of new books. There is a forward movement all along the line. As a result of this movement new needs insistently claim attention. Many of the societies need enlarged office and depôt accommodation. A depôt manager is needed in Hankow. A Christian business man who knew the Chinese language would find here a splendid opportunity for the exercise of consecrated business talent. The aged secretary of the Chinese Tract Society in Shanghai has tendered his resignation. The Board of Directors are naturally loth to lose the services of one who has

done so much for China and who knows the needs of tract work so well as Dr. Farnham, but when a man has passed his eightieth birthday he has earned the right to a rest from continual and exacting strain. The post of editorial secretary to the Chinese Tract Society is one demanding the highest literary skill combined with the most acute commercial ability.

There is no missionary post of greater importance than this in China. Will not some of the great missionary societies honour themselves by setting aside one of their best men to undertake the work?

The West China Tract Society and the North China Tract Society are ably served by the men now devoting part of their time to editorial work. But these men have pastoral duties which must be attended to. These societies would greatly increase their usefulness if two home Boards would each set aside a qualified man to be the editorial secretary of one of these societies.

The time has quite come when each of the great Tract Societies needs two men who shall devote their whole time and thought to the work of the society; one man to care for the literary and the other for the business side of the work. How much longer must we wait before the Boards at home will realize and meet the need?

J. DARROCH.

CHAPTER XX.

CHRISTIAN PERIODICALS.

SINCE 1900 especially, the Chinese, as far as their general education will permit, have begun to be a nation of newspaper-readers, and it is part of our mission in China to supply them with reading matter in journalistic and magazine form. Indeed journalism in China, apart from the *Peking Gazette*,* was started by missionaries, as we shall see. Since the founding of the *Shen Pao* in 1872, the *Sin Wan Pao* in 1892, the *Chung Wai Jih Pao* in 1898, and the fifty and more prominent native papers in various parts of the land, although Christian journalism has been so vastly exceeded in bulk by native non-Christian journals, it still plays an important part in the education of China (1) by diffusing Christian thought and useful knowledge among the ruling and literary classes, and (2) by nourishing the minds of native preachers and confirming the faith of church members.

Christian journalism and magazine-work having these two objects in view, has naturally had to be adapted, in language and literary material, to the particular class of readers a given periodical is intended to reach. For scholarly non-Christians, its language has to be that of the literature of China (wên-li), a language that never was spoken, but made merely for the eye; anciently quite telegraphic in its terseness, but gradually expanding into a literary vehicle of great delicacy of expression and rhythmic refinement. Those who are versed in this difficult language will hardly

* The *Peking Gazette* first appeared 911 A.D., coming out at irregular intervals until the year 1351, since when it has been issued four times each Chinese moon.

read anything more "vulgar;" and, moreover, it is the one language common to educated Chinese wherever found, as well as being the classical language of Japan and Korea. Thus it affords many facilities to the missionary journalist.

On the other hand, it is not understood by the bulk of our intelligent church members, even those who can readily read what is written more closely to the actual language they speak. Their spoken language, except in the southwestern and southern provinces, is the "mandarin dialect." In the southwestern and southern provinces several more ancient dialects are spoken; the most widespread of which is Cantonese. Were "mandarin" the language of the whole Empire, all church periodicals would be in "mandarin" (with perhaps a little "easy wên-li" here and there), but as there are these differing dialects, the periodicals for mission members are, as a fact, variously in easy wên-li, in mandarin, or (as one of them) in romanised colloquial. Up till 1890, however, all the Christian periodicals of China were in literary or else easy wên-li.

The first Christian newspaper in the Chinese language was started by Drs. Morrison and Milne at Malacca in 1815. The next essay of Christian journalism was that of Dr. Y. J. Allen, who published the *Church News and Globe Magazine* at Shanghai in 1868. Then, from this distinctively religious paper, he branched forth into a more general style, changing his paper into the *Wan Kuo Kung Pao*, or "Review of the Times," which became the chief literary link between missionaries and mandarins and the scholarly Chinese in general until Dr. Allen's death at the end of 1907.

During that year this "Review" was 112 pages in bulk, 20 cents in price, with a circulation of 1,850 copies monthly, but many more readers than that number, as most of the copies were lent around a little reading circle. The one item in its contents, which was by that time virtually superseded, was its monthly summary of

telegraphic news. This had once been the sole source of information for the scholars of China concerning world-happenings, but had for some years been anticipated by the translated telegrams in the Chinese dailies. The "Review of the Times," was coloured by Dr. Allen's own strong personality, and among his contributors were such (deceased) worthies as Dr. Edkins, Dr. Ernst Faber, Drs. Williamson and Muirhead, besides scholars of prominence in the China field to-day. Dr. Timothy Richard and Dr. D. MacGillivray have each been deputy editors of this "Review" during the furloughs of Dr. Allen.

The one magazine to follow on the lines of the "Review of the Times," as a general and Christian journal for officials and literati (rather than a religious paper for church-members), has been the C. L. S. weekly, the *Ta Tung Pao* ("magazine of broad principles"). This was started by W. A. Cornaby at the Chinese New Year of 1904, enlarged during a year's deputy editorship by Evan Morgan in 1907, and has since been a booklet of 38 pages, illustrated; price, $3 per annum, including inland postage; number of words, about 20,000; proportion of native contributions (except news), about one-tenth; circulation, about 3,500, of which over 2,000 are subscribed-for by various high officials. It is read by several of the imperial princes, the grand councillors, provincial viceroys and governors, officials and scholars in all the provinces, and by educated Chinese in Australia, Borneo, Brazil, British Guiana, Burma, Canada, Formosa, Japan, Java, Korea, Malaya, New Zealand, Penang, Sandwich Islands, Singapore, Transvaal and several cities of the United States.

Then, as a link between journals intended for outsiders, and those intended for church-members, there come two illustrated magazines which have been popular both within and without the church. These are the *Yueh Pao* ("monthly magazine") and the *Hua T'u Sin Pao* ("pictorial news magazine"), called in English re-

spectively the "Child's Paper" and the "Chinese Illustrated News." The former of these was started in 1875 (May 1st) by Dr. J. M. W. Farnham. It contains about 12,000 words; its price is 37 cents annually, with reductions on ordering in bulk. It is partly in easy wên-li and partly in mandarin, and its matter is mostly contributed by natives. Issue 2,800 copies. Regions touched: China in its various provinces, Australia, New Zealand, United States, Canada, Honolulu, Japan, Korea, Singapore, Malacca, Borneo, Formosa.

The "Chinese Illustrated News" was started by Dr. Farnham May 1st, 1880. It consists of 36 pages and about 26,000 words, besides advertisements. Price 47 cents per annum; reduction for twenty copies. Partly in easy wên-li and partly in mandarin. Its contributors are nearly all Chinese. Issue 1,800. Regions touched, similar to the above. It is moral and religious in tone, scientific and entertaining. Both the above are published by the Chinese Tract Society.

A recent journal, for Christians and non-Christians alike, but all of them in the service, is the *Postal and Telegraph Mail*, in easy wên-li and a little mandarin; 3,000 words, and English about 2,000 words. It was started by James A. Heal, February, 1908; is an eight-page sheet and published quarterly. No stated price is charged, but some of the recipients contribute 10 cents or 15 cents annually. Circulation 3,400, to be increased as the post and telegraph offices increase throughout the land. It contains some native articles, extracts from letters received, but the bulk is prepared by the editor and the P. T. C. A., which he represents (International Postal Telegraph Christian Association). The matter is entirely religious. It is a Gospel sheet for definite evangelistic purposes.

Of interdenominational monthlies the most considerable is the *Chung Si Chiao Hui Pao* or "Chinese Christian Review" of the C. L. S. It was founded in 1890 by Dr. Y. J. Allen, succeeded by E. T. Williams and

Dr. Wm. Muirhead till the end of 1897, by W. A. Cornaby till end of 1908, and Dr. MacGillivray since (with W. G. Walshe and E. Morgan as editors during two furloughs of a previous editor). It is a monthly booklet of 70 pages; in all about 39,000 words; price $1.24, including inland postage. The greater part of the material is from the west, or the mind of the editor; about a tenth is contributed by natives. It is distinctively a preachers' magazine and organ of unity. Its contents include editorials, expositions, topics for prayer-meetings and Sunday schools, illustrations for preachers and teachers, biographies, stories, news. The circulation is under a thousand; the regions touched are China and the places where its emigrants are to be found, a list similar to that given under the *Ta Tung Pao.*

The *Central China Monthly* was started by the C. C. R. T. S., Hankow, in 1905, and ran for a year; the editors being Dr. Griffith John, C. W. Allan, and John Archibald. It was re-started in 1909; the editor being C. W. Kastler. It is a booklet of twenty pages; partly in mandarin and partly in easy wên-li; about 15,000 words; price 20 cents per annum, postage extra. A little more than half the matter is contributed by natives. Its circulation is 2,000, touching fifteen provinces and some places beyond the seas. It is an evangelistic paper, but contains something for varied classes of readers. Each number opens with a leader in wên-li and one in mandarin, followed by papers on devotional, scientific subjects, stories for the household, miscellaneous items, missionary news, and news of the day.

The *West China Christian Magazine* was started in 1905 by the West China Tract Society. Editors, J. Vale and J. Endicott. It is a booklet of 20 pages and about 11,000 words, published at 1 cent per copy. Circulation about 2,000, chiefly in the west of China. A fair proportion of the material is contributed by natives. It is evangelistic, pastoral and educational, and chiefly for church members.

Also of an interdenominational order is The *Revivalist*, of which there are two editions: one in easy wên-li, the other in Hinghua romanised colloquial; the latter started in 1907 by Mrs. Brewster, and since carried on by William N. Brewster; the former in 1908 edited by a native pastor, Sang Hoh-leng (Sung Hsio-lien).

The *Revivalist* in Chinese character is a semi-monthly booklet; price 40 cents; issue 600 copies; 200 sold locally, the rest in other provinces. It is nearly self-supporting. Practically all the material is from native writers. It is intensely evangelistic, but gives attention to all phases of Christian citizenship. The *Revivalist*, in romanised colloquial, is also semi-monthly, following the Chinese moons; a booklet; price 25 cents per annum; issue about 600. More than half the material is native. It is both religious and general, containing news of the day. Its special object is to urge on the various enterprises of the church towards self-support and evangelistic aggression.

Five denominational magazines remain. Each gives special emphasis to the interests of the mission it represents, but each is popular among members of other missions, for the spirit of denominational separatism is exceedingly little in evidence in China.

The *Chinese Christian Advocate* was started many years back by the Methodist Episcopal Mission in Foochow, but of recent years transferred to Shanghai. Its editors have been Dr. M. C. Wilcox, Dr. Y. J. Allen, Dr. A. P. Parker and Dr. Franklin Ohlinger. Its present editors are Dr. G. A. Stuart and Rev. Yuan Hsüan. It was formerly monthly, but now weekly; formerly a booklet, now a folder with about 12,500 words; 50 cents per annum, exclusive of postage. Circulation 800. Region touched: Chihli, Shantung, Kiangsu, Anhui, Kiangsi, and Fukien. Its general contents are church news and reading for the home.

The *Chinese Christian Intelligencer* was founded in June, 1902, by the Presbyterian Missions of China.

Dr. S. Isett Woodbridge is editor. It is a weekly, of folder form, but easily turned into book-pages for binding in native style. It contains 24,000 words; part in easy wên-li and part in mandarin; $1.20 per annum, including postage. Almost the entire contents are from native contributors, of which this popular paper has something like two hundred. Its circulation varies from 3,500 to 4,100. It has readers in every part of China and Manchuria, as well as Japan, Korea, Formosa, Sumatra, Burma, Australia, S. Africa, Canada, England, United States and Honolulu. Its scope is evangelistic and pastoral.

The *True Light Monthly* was started for the American Baptist Mission, Canton, by R. E. Chambers in March, 1902. It has had three Chinese editors in succession (under foreign collaboration), Revs. Chan Iu-ting, Liu Cheuk-om, and Cheung Kaam-ue. John Lake was editor for a year, and now it has reverted to R. E. Chambers again. It is a 60-page booklet of about 26,000 words. Its circulation is about 1,800. It is not denominational in a polemic sense, but aims at being the medium of intercommunication between Baptist Christians throughout the empire. It is read in other missions also.

The *Chinese Churchman* was started as the organ of the Anglican Communion in China in August, 1904, by J. W. Nichols and P. N. Tsu, whose place has been taken by T. H. Tai. It is published monthly; a booklet of about 29,000 words, easy wên-li, price 25 cents annually; circulation 2,000. About three-quarters of the contents are from native pens. Its contents are: essays, sermons, church news and miscellaneous items.

The *Chinese Christian Fortnightly* is the organ of the German missions in South China. It was started by I. Genähr January 1st, 1908; a booklet of about 12,800 words; easy wên-li; price $1 per annum. About half of the literary contents are contributed by native writers.

Its circulation is about 725 copies, chiefly among the Basel, Berlin, Rhenish, and Kieler Missions of South China, but is read by others. Besides circulating in China, it touches Borneo, Australia, Honolulu and California. Its stated object has been to cement the union between the various German mission members and to instruct and upbuild them in knowledge and Christian character.

China's Young Men. Y. M. C. A. (also English edition). Aggressive efforts were made throughout the year to widen the influence of the Chinese edition of *China's Young Men*, the paid circulation of which grew from 3,700 in January to 5,279 in December. A larger measure of self-support was also secured through an increase in advertising, and on the purely mechanical side of its production and distribution the magazine has ceased to be a financial burden to the committee.

The Morning Star, fortnightly, mandarin, issued by the Industrial Mission, Chefoo, $0.60 a year, has recently entered the field.

The various universities and colleges now have their own organs.

W. A. CORNABY.

CHAPTER XXI.

MISSION PRESSES.

AMERICAN PRESBYTERIAN MISSION PRESS, SHANGHAI.

ESTABLISHED in 1844 in Macao, removed to Ningpo in 1845, and to Shanghai in 1860. Present superintendent, Rev. G. F. Fitch, D.D. The Chinese workmen number fully two hundred, and the foreign staff amount to twelve.

The premises in Peking Road are used for offices, bookroom, and godown. The printing works, erected in 1902-3 on North Szechuen Road extension, are devoted to all phases of publishing effort, including book-binding, type-casting, and photo-engraving. The average annual output during the last five years has been fully ninety-four millions of pages.

The Chinese publications of the Press are mainly along the lines of hymn-books, catechisms, commentaries and devotional works for the Chinese Christians, and tracts, booklets, etc., for evangelistic effort. The aim has been, however, not to do so much publication work for itself as to be an efficient aid in printing the works of the Bible, tract, medical, and other publishing societies engaged in the preparation and dissemination of Christian literature.

In the bi-lingual department a special feature has been the printing of dictionaries and other helps to language study.

THE METHODIST PUBLISHING HOUSE, SHANGHAI.

This institution represents the union in 1902 for publishing purposes of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Revs. W.

H. Lacy and R. P. Wilson were the first managers. In 1906, Rev. R. P. Wilson resigned, and Rev. W. H. Lacy was elected sole manager. Since July, 1909, Mr. J. L. Cowen has been associated with him as assistant manager.

During the past year the building has been somewhat enlarged to provide for a steadily increasing volume of business. New machinery has been added and the stock of English and Chinese books enlarged.

Besides the literature demanded by the Methodist missions in China other books of general interest are being published, and the presses have been kept busy with contract work for the Bible and Tract Societies, the Y. M. C. A. and the various missions and educational institutions in China. About one hundred Chinese workmen are employed, besides those engaged in the native bookbinding.

An interesting phase of this union work was the amalgamation of the two Chinese monthlies issued by the two churches—the *Hwa Mei Pao* and the *Kiao Pao*—into the *Hwa Mei Kiao Pao*, "The Chinese Christian Advocate," under the joint editorship of Rev. F. Ohlinger and Dr. Y. J. Allen. On the death of Dr. Allen in 1907, Dr. A. P. Parker was appointed editor in his place, and Dr. G. A. Stuart succeeded Rev. F. Ohlinger.

METHODIST MISSION PRESS, FOOCHOW.

Established in 1862. Present superintendent, appointed in 1910, is Walter N. Lacy, who succeeds Rev. W. S. Bissonnette, who was superintendent from the date of Dr. Lacy's departure for Shanghai (1903), when the Foochow Press was made a branch of the Methodist Publishing House in China. This Press has been closely identified with the growth of the literature in the colloquial dialect. The output varies from twenty to thirty-two millions of pages annually.

NATIONAL BIBLE SOCIETY OF SCOTLAND MISSION PRESS, HANKOW.

This Press was established in July, 1885, by Mr. John Archibald, the Society's agent in Central China, to whose enterprise and energy its success is mainly due. It was first situated in the native town adjoining the foreign settlement, but on January 9th, 1892, it was largely destroyed by fire. The result of the fire was the acquisition of a site on the foreign settlement and the erection of the present large and extensive buildings. These buildings also were visited by fire in the summer of 1907. This fire allowed of the redistribution of the plant, giving better facility for the execution of business.

The Press is well equipped in the typesetting, printing, typecasting, and book-binding departments. There are about one hundred and fifty workmen. Mr. T. F. Buchanan has acted as superintendent for the past six years. Although principally employed in printing the Scriptures for the National Bible Society of Scotland, this Press also prints the tracts of the Central China Religious Tract Society. The 2,000,000 Scriptures and tracts of 1908, and the 2,515,000 Scriptures and tracts which represented the output of the Press for the year 1909 show a remarkable advance from the modest total of 262,200 books representing the issue at the end of its first year. Since its inception the Press has issued a grand total of about 4,000,000 Testaments and Scripture portions, and 22,000,000 Christian books and tracts.

FOOCHOW COLLEGE PRESS OF THE A. B. C. F. M.

This Press was established in 1889, and has constituted the industrial department of Foochow College, furnishing work for a limited number of poor but worthy students during their course in the college. Having no purpose of building up a large business, it has done a limited amount of work and employed but a few hands. No record of the output for the first two or three years

is obtainable, but the number of pages printed for twelve years (from 1892-1903 inclusive), exclusive of programs, sheet tracts, etc., was 9,074,047 pp., and for the last six years (from 1904-1909 inclusive) was 9,041,675 pp.; the average for the first twelve years thus being 756,176 pp., and for the last six years 1,506,946 pp. During 1909 the output was 1,240,492 pp. and 48,322 tracts, sheets, programs, etc. Most prominent and important among the publications are an edition of the Romanized Colloquial Old Testament with references, two editions of the New Testament with references, several editions of the C. M. S. Book of Common Prayer, both in character and Romanized, also a number of editions of the Colloquial Character Hymn Book, both of the C. M. S. Mission and the American Board Mission.

The Press has been practically independent, financially, of the A. B. C. F. M., but some kind friends have helped from time to time in such a way as to ensure the enlarged equipment of the Press. Rev. L. P. Peet, with the efficient aid of Mrs. Peet, has been the superintendent from the start.

THE CHINA BAPTIST PUBLICATION SOCIETY PRESS, CANTON.

This Society was organized eleven years ago by missionaries of the two American Baptist Boards. It has been conducted as a "stock company," so called, for convenience, although no dividends have been paid to stockholders. Chinese have contributed about $2,000 to the work. This year the Society is being taken over by the American Baptist Foreign Mission Society and the Foreign Mission Board of the Southern Baptist Convention, and they will be responsible for the support of the work. The Society in China will be managed by a board of directors elected by delegates from all the missions of the two American Baptist Boards and from native Baptist associations; all actions of the directors being subject to the approval of the two home Boards.

General book and tract printing in both Chinese and English, as well as job work for local firms, is done. Two periodicals are published—one in English especially for circulation among Baptist missionaries, and one in Chinese ; also Sunday school literature and Scriptures. Much general literature is sent abroad whither Chinese have gone, as almost all Chinese abroad are from Canton province.

Sixty workmen are employed. The wages of workmen and the salary of the trained foreign printer, who is superintendent of works, are paid from local income. All money contributed has been applied either towards paying for land and buildings, or for direct missionary work. The present assets are much more than all contributions received. Last year approximately 15,000,000 pages of Christian literature in Chinese were issued. The issue since the beginning of the Society has been about 70,000,000.

Plans for a new publishing house are being perfected, which will have a capacity for about 200 workmen. Nearly $30,000 United States currency has been pledged towards new equipment. The Society owns valuable land on the river front in the eastern suburbs of Canton, where the new plant will be erected.

An important part of the Society's aim from the beginning has been colportage work. Over twenty colporteurs have been employed, each working under a Baptist missionary. New men are being employed as rapidly as suitable ones can be found and money is secured for their support.

The present superintendent of the printing works is Mr. R. T. Cowles. Rev. R. E. Chambers, D.D., is general secretary of the Society.

CANADIAN METHODIST MISSION PRESS, SZECHWAN.

Rev. V. C. Hart, D.D., laid the foundations for this press in 1897, in Kiating. In 1903, new buildings and ground in Chentu enabled Rev. J. E. Endicott

to proceed with the development of the press. The work is supervised by a committee, Rev. James Neave being treasurer. The buildings and initial plant having been furnished by the Canadian Methodist Church, the work is now self-supporting, in that all running expenses are met and new stock and machinery are purchased.

There are now over sixty workmen, and the work done comprehends all sorts of printing, including the *West China Missionary News*, in English; also a Chinese monthly magazine, tracts, books, and booklets, school rules and prospectuses in the same language; primers, catechism, hymn books and various tracts in Hwa Miao; and booklets, tractates, and tracts, and presently a catechism and hymn book in Tibetan.

The total output for 1909 was: Books and tracts, 2,400,267; pages, 19,785,344.

Output from date of organisation up to and including 1908: Copies, 15,625,000; pages, 62,500,000.

NORTH CHINA UNION COLLEGE PRESS, TUNGCHOW.

The American Board Mission Press was re-established after the destruction in 1900 as the North China Union College Press at Tungchow, Chihli, and work was begun in December, 1905, with a member of the college faculty, Rev. H. S. Galt, as superintendent. The equipment then cost about $1,500.00 gold. In January, 1908, Mr. Wm. H. Carl Ebeling was called by the mission to take charge of the press and teach in the college. During that year the equipment was increased, bringing the total up to about $3,400.00 gold. The regular employees at present number only four, but the average would be about six, not including the student help employed. The work done is general book and job printing (tracts, medical and educational books, reports in English and Chinese, hymn books, etc.), including native (which is mostly by outside contract)

and foreign style binding, stereotyping, etc. The output from December, 1905, to January, 1910, was 8,166,600 pages; during 1909 it was 3,523,452 pages. Outside of original equipment and salary of superintendent the press is self-supporting (including provision for repairs and replacing of worn out equipment).

THE HINGHWA MISSION PRESS.

This Press (in Hinghwa city, Fukien province) is identified with the Board of Foreign Missions of the Methodist Episcopal Church, and was started in a small way in 1896. It has so grown that nine workmen give their entire time and twenty student workmen give part time; the latter thus being enabled to earn a portion or all of the cost of their education. The output last year was nearly two million pages.

The chief work done is printing a semi-monthly newspaper in Romanized; also one in Chinese character; the Bible, tracts, and text-books in Romanized; also Sunday school literature.

The Press is practically self-supporting, although grants have been received for printing tracts and newspapers; whilst the American Bible Society has published the Romanized Bible. The superintendent is Rev. W. N. Brewster, D.D.

ENGLISH PRESBYTERIAN MISSION PRESS, SWATOW.

Work was commenced in 1880 with a hand press and a font of type sent out as a gift from friends in England. It was set up in the boarding-school and the school boys taught to use it. In 1885 a fresh font of Roman type was added, and in 1893 another font was purchased. The plant of the Press includes stereotyping apparatus, book-binding outfit and two printing machines. The number of printers employed is five.

The work done is mainly in Romanized vernacular; any work in Chinese character is done from stereotypes.

In addition to the New Testament and other portions of Scripture printed for the British and Foreign Bible Society, such books are published as Pilgrim's Progress, Barth's Bible Stories, hymn book, catechisms and other Christian tracts. A monthly church news is also published.

Revenue is partly acquired by the sale of such works as the Swatow Vocabulary and a Swatow Index to Williams' Dictionary, etc. But the income does not meet expenditure and has to be increased by donations or by grants from the mission funds.

ENGLISH PRESBYTERIAN MISSION PRESS, TAINAN, FORMOSA.

This Press was set up in the year 1884; the first publication (The National Anthem) being published on 24th May of that year. The Press is used for the printing of books in Romanized vernacular; the output for last year being 280,000 pages.

The chief work of the Press during these years has been the printing each month of the church paper, the *Tainan Church News* (in June the 300th number being printed). The first number was published in July, 1885, and it has been published monthly since. It has also printed a Commentary on the Three Character Classic, translation of the Sacred Edict, Commentary on Romans i.-viii., Christie's Old Organ, etc., hymnbook, and a number of books of the N. T. for the use of translators in a tentative revision of our vernacular N. T., and innumerable sheets for use in the hospitals, schools, examinations, notices to the churches, circulars, and a very little English printing.

The superintendent is one of the missionaries appointed annually by the Mission Council; this year Rev. T. Barclay being in charge.

UNION UNIVERSITY PRESS, WEIHSIEN.

This Press was originally founded at Têngchow in 1906 by Rev. W. M. Hayes, D.D. The *Shantung Times*, S. S. lessons, moral science lectures, and small jobs were printed in Chinese. It is run now in connection with the Arts College of Shantung Christian University ; the superintendent being Rev. H. G. Whitcher. It is self-supporting, employs four workmen, and prints translations made for the college, the college *Bulletin*, the college job work, and tracts and pamphlets for Shantung missions. Enlargement in the near future is anticipated.

AMERICAN PRESBYTERIAN MISSION PRESS, NODOA, HAINAN.

This small establishment has been used as an industrial department of the boys' high school, and originally was confined to printing in the Hainanese Romanized (Gospels, hymn book, catechism, primer, and phrase book), but for the last four years most of the work done has been printing from colloquial character stereos made by the Shanghai Press.

THE UNIVERSITY OF NANKING PRESS.

This Press was formerly the property of the Foreign Christian Mission, but was turned over, with other school property, to the Union University. It was started seventeen years ago under the care of Rev. F. E. Meigs, who superintended it for fourteen years. For the last three years it has been in charge of Rev. C. S. Settlemyer. It employs four men, and is self-supporting.

According to last annual report 29,100 tracts were printed, 25,450 monthly periodicals in English and Chinese, and 234,970 reports, books, and miscellaneous job printing.

TRINITY COLLEGE PRESS, NINGPO.

This work is in connection with the C. M. S. Mid-China Mission, and, excepting an annual grant of $120 from the C. M. S., is self-supporting. Three apprentice lads are employed, and the work done consists of theological books, general mission printing in Chinese character and romanized, and the printing for the college. The superintendent is the principal of the C. M. S. Training College.

"BROADCAST" TRACT PRESS, CHANGSHA, HUNAN.

This Press began in 1897, and prints exclusively Gospel leaflets of small size for widespread and free distribution—all tracts being sold to workers for bare cost of paper, ink, and pressman. The plant and support of foreigner are supplied by free-will offerings of interested parties in the United States. About 3,000,000 tracts were issued to January 1, 1910, of which 390,000 were printed in 1909. The work is carried on in connection with the China Mission of the "Galilee" (Baptist) Church of Denver, Colorado, U. S. A. Allen N. Cameron is missionary printer and superintendent.

SOUTH CHIHLI MISSION PRESS.

This work was started is connection with the industrial feature of the schools of the South Chihli Mission. It is practically self-supporting; the educational, evangelistic, colportage or other departments paying cost. The output reported from 1904 to the last World Missionary Conference was 5,000,000 pages; a half million more pages for last year would indicate total output. Deacon Wang Liu-tsun is the superintendent; the secretary of the mission is Rev. H. W. Houlding.

ENGLISH BAPTIST MISSION PRESS, SIANFU.

Although small, this establishment has been of the greatest use in supplying the needs of the part of Shensi

in which it is situated. It prints all kinds of booklets and tracts; nothing being undertaken, however, larger than fifty-page books. About 300,000 pages are printed annually. The work, which is superintended by Rev. A. G. Shorrock, is dependent on grants from the Religious Tract Society and English Baptist Mission.

THE C. I. M. PRESS, TAICHOW.

Mr. W. D. Rudland has worked hard and continually for many years in the preparation and printing of Romanised literature in the Taichow dialect. The work is practically self-supporting (the British and Foreign Bible Society having helped in the Scripture printing). There are six workmen; we understand that some good evangelistic workers have graduated from the practical side of the work. In addition to Scripture printing, Romanised primers, catechisms, hymn books, tracts, and Christian booklets have been issued.

WEIHAIWEI MISSION PRESS.

This Press is unconnected with any mission, but is now under the trusteeship of missionaries who are either labouring in East Shantung or have been there since 1903. Apart from foreign superintendence it is self-supporting. Eight Chinese workmen are employed, and the work done includes Gospel sheet calendars (over 1,000,000 having been printed and circulated since the commencement of the press), roll-text almanac, and sixty miscellaneous Chinese publications. Printing in English is undertaken to give financial buoyancy to the work.

SEVENTH DAY ADVENTIST MISSION PRESS, SHANGHAI.

Publishing work was first started in Honan, but was removed to Shanghai in the spring of 1908. Ten workmen are employed, and the output (which consists of Chinese literature for missionary work only) amount-

ed in 1909 to 66,000 tracts and pamphlets, 85,000 sheet tracts and a monthly issue (5,500 copies) of the *Shi Djao Yueh Bao*. The superintendent is Mr. B. A. Roberts, and the work is carried on in connection with the Seventh Day Adventist Mission.

NOTE.

The Church of England Press, Peking, referred to in the "Century of Missions" was destroyed by the Boxers in 1900. The Wenchow (C. I. M.) Press was sold several years ago to Chinese workmen, who still do local work for the mission.

GILBERT MCINTOSH.

CHAPTER XXII.

THE BIBLE SOCIETIES.

British and Foreign Bible Society.

THE statistics for the past year may be dealt with under the heads of Publication and Circulation.

THE PUBLICATION OF THE SCRIPTURES.

The versions printed were much the same as in 1908, and the only notable development was in the number of the Union Version Mandarin Gospels, of which 259,000 were printed, or four times the number for the preceding year.

There were received from the press editions in eight of the Chinese vernaculars, also Gospels in Tibetan and Hwa Miao. Of the vernacular editions 3,000 Testaments and 2,500 Portions were printed in Roman letters. Altogether there were printed and received into stock 1,862,926 volumes, classified as follows :—

	Bibles.	*Testaments.*	*Portions.*	*Totals.*
Wên-li (Delegates' Version) ...	2,000	7,000	145,000	154,000
Wên-li (Union Version) ...	.....	.....	50,000	50,000
Easy Wên-li (Union Version)	.....	.....	50,000	50,000
Mandarin	11,000	22,000	1,274,000	1,307,000
Mandarin (Union Version) ...	.....	9,000	250,000	259,000
Ningpo	.....	.....	506	506
Taichow Romanized	.....	1,000	1,000	2,000
Foochow	2,000	.....	.....	2,000
Amoy Romanized	.....	2,000	.....	2,000
Swatow Romanized	.....	.....	520	520
Canton	2,500	5,000	12,000	19,500
Canton Romanized	.....	.....	1,000	1,000
Hakka	.....	.....	600	600
Hwa Miao	.....	.....	4,800	4,800
Tibetan	.....	.....	10,000	10,000
	17,500	46,000	1,799,426	1,862,926

THE CIRCULATION OF THE SCRIPTURES.

The figures which follow, it should be noted, are those which come to us from the sub-agents, depôts, and correspondents when the actual sales are reported, and to these are added the Scriptures given to schools, hospitals, and other charitable institutions. It is, therefore, with no little satisfaction that an increase in the circulation over that of 1908 is reported of 139,710 copies, i.e., the number of Bibles, Testaments, and Portions that have actually gone forth among the Chinese. That the circulation has now reached a total of over one million and a half, and that nearly 99 per cent. of these Scriptures were sold, is surely a matter for sincere thanksgiving.

As an introduction to a brief account of the circulation of the Scriptures in the Chinese Empire by the B. F. B. S. during 1909, the figures for the preceding eight years may be of interest, and it may be further noted that the average annual circulation for the ten years—1890-1899—was 392,057 copies.

	Bibles.	*Testaments.*	*Portions.*	*Totals.*
1900	6,844	20,961	576,657	604,462
1901	7,985	22,282	401,179	431,446
1902	15,460	36,254	820,590	872,304
1903	14,899	36,250	882,816	933,965
1904	14,974	40,523	1,032,836	1,088,333
1905	16,488	40,525	1,018,167	1,075,180
1906	17,708	38,572	1,028,031	1,084,311
1907	16,040	41,119	1.155,250	1,212,409
1908	19,124	50,726	1,295.373	1.365,223
Total	129,522	327,212	8,210,899	8,667,633

The total number of copies put into circulation prior to 1890 was 4,320,000. The Scriptures circulated in 1909 were 1,504,933 copies, viz., 18,656 Bibles, 52,739 Testaments, 1,476,506 Portions. This total is in advance of the previous highest figures by over 139,000.

Channels of Circulation. (*a*) Colportage.—The distribution of the Scriptures is carried on by a widely organized system of colportage in which missionaries,

Chinese colporteurs, Bible-women and Chinese pastors, preachers and evangelists and church-members take part. All the Scriptures thus distributed are sold, though the prices are usually one-third or even one-fourth of cost. The colportage sales in 1909 were 1,390,156, an increase of 157,647 on the preceding year. The number of paid colporteurs was 410 working full time and 139 giving only a portion of their time. Reckoned on the basis of one colporteur for each twelve months' full work the number of colporteurs would be 396. About eight-tenths of the colporteurs are under missionary supervision, and do their work as members of the mission staff.

(*b*) Depôt Sales.—A Bible depôt has become an established institution in all the principal mission centres, but with the rapid spread of new literature, Chinese book-sellers may in time consider it worth while to add the Scriptures to their stock of "foreign" literature. At the present time only one Chinese book-seller, so far as is known, has the courage or the wisdom to put our bright-covered and cheap Gospels on his counter.

The depôt sales vary little in number from year to year, but it is worth noting that whilst in the three years prior to 1900 the average sales were 3,400 Bibles, 14,700 Testaments, and 58,000 Portions, in the last three years the average has risen to 14,500 Bibles, 31,000 Testaments, and 76,700 Portions. In 1909 the sales were 15,494 Bibles, 38,808 Testaments, and 86,980 Portions.

(*c*) Free Gifts.—The books given away were 793 Bibles, 1,606 Testaments, and 14,064 Portions. The variety of needs which these gifts have met appeals to the imagination. The full list is too long to publish, but a few illustrative cases may be cited.

In response to the following appeal from a member of the English Baptist Mission in Shantung 400 Gospels were at once sent: "We would be glad to have a grant

of 100 each large type Gospels for distribution amongst our poor women who are very neglected, and at present we have practically a famine in the land of the bread that perisheth as well as the bread which cometh down from heaven."

A strongly bound Mandarin Testament was put in each of the 450 cells and in the hospital wards of the Shanghai Municipal Gaol, whilst 600 Gospels were placed at a missionary's disposal so that a copy could be given to any prisoner who desired to take a book with him when he left the prison. To the Victoria Gaol, Hongkong, 500 Wên-li Bibles and 500 Canton Colloquial New Testaments were presented. Amongst the prisoners in Yunnanfu 185 Gospels were distributed.

To mission-schools in Canton, Wuchang and other places grants of Bibles or Testaments were also made, or were supplied at specially reduced rates. To patients in hospitals, to visitors to the Shanghai Industrial Exhibition, and to missionaries to meet various special needs about 5,000 Bibles, Testaments and Portions were given.

Methods and Results.—The following descriptions and testimonies which come straight from superintendents give an insight into the methods by which the books are sold, and the results of the colporteurs' labours.

Colporteurs at Work.

Some time ago I watched one of the colporteurs at a big market as he was selling books, and it was a very interesting sight. He had chosen a roomy place, where he spread out a lot of Gospels and other Portions and displayed a beautiful picture of the Prodigal Son at Home and Abroad. Crowds of people gathered here from early morning to late at night, and the colporteur was kept so busy preaching and answering questions, explaining passages from the Bible and selling books that he had, as he afterwards remarked, not so much time as to take a drink of water. We have found this kind of work to be a capital evangelistic agency.—Rev. J. A. RINELL, Kiachow.

Some of the subsidized colporteurs have been doing house to house visitation this year and have found it very interesting. Others have gone from village to village preaching on the streets,

while the remainder have visited markets and fairs.—Rev. T. N. THOMPSON, Tsining.

Tsiu has fully justified our expectations. His love for his Master, which made him witness so faithfully to his customers when he had a barber shop has, I am glad to say, increased with his knowledge. He is a good walker and has visited hundreds of isolated villages up amongst the hills. Besides this he has systematically visited the larger towns in the plains on market days. Some time ago a preacher from one of the neighbouring towns told me that he had several coming to his church as a result of Mr. Tsiu's work. He mentioned one man in particular, who was coming over twenty miles to the services to learn more of the Gospel. I question if any three colporteurs in all China have done more talking in the way of explaining the blessed Gospel.—Dr. J. S. GRANT, Ningpo.

How Colporteurs Help the Missionary.

We praise God for the invaluable work rendered by the colporteur. Through his earnestness and zeal we have recently opened a new out-station on an island where the inhabitants are mainly fisher-folk, dreadfully superstitious and rank idolators. Undoubtedly the little chapel will be a light in a dark place. We are using the colporteur a month at a time at each of our six out-stations, and the other months he goes farther afield. In this way each market-town, village and hamlet gets an opportunity of purchasing the Scriptures, and as the colporteur is not only a salesman, but also tells the contents of the books he has for sale, the Gospel is proclaimed far and wide.—Rev. W. RICHARDSON, Taiping.

The Bible Society is rendering us very valuable and highly appreciated help. I do not think any of our new work gives us more satisfaction than does the colportage. We cannot fully gauge the good results, but it takes very little faith to believe they are already considerable, and that the work will bring in better and better results as the days go by. This whole district has probably fully one thousand villages. We have our station and seven well-scattered sub-stations, but you see how impossible it is with only these that we should get into close touch with more than a tithe of the villages. Our colporteur is a villager of no education, but he is a most devoted and earnest Christian, a constant reader of his New Testament and most eager to press everybody he meets to taste and see for themselves. This worthy brother, during the winter, is going to spend a month at a time in the neighbourhood of each of our sub-stations, but distant from them. He has sold between five and six thousand cash worth of Portions already, and all in places too far away for our preachers to visit.—Rev. H. T. STONELAKE, Sinchow.

How they Bring Men into the Church.

Chang is doing good work, as quite a number are coming out to our Sunday services as a result of his labours. Among our first five converts, baptized some weeks ago, was a man who was won through Chang's preaching at a fair.—Rev. W. N. NOWACK, Piyanghsien.

In the Hunyuan district I learned that there is now a little group of Christians and enquirers as the result of Colporteur Chang's work. Later I heard that a place of worship has been opened for these new converts, and that the old colporteur has become their pastor.—Rev. C. G. SÖDERBOM, Suanhwafu.

As a result of the colporteurs' work numbers of people from the adjacent towns and villages find their way to our street chapels. During the past year two men joined the church as the direct result of their efforts, and another is diligently enquiring. —Rev. J. JOHNSON, Nantungchow.

A Mr. Kiang last March was at a market, where he met Mr. Dwang, one of our colporteurs. They got into conversation, and Mr. Kiang invited the colporteur to his home. Now Mr. Kiang and four members of his family are Christians. Seven in all from that village and a few others from neighbouring villages have been baptized. There are so many near there interested in the Gospel that we have opened an out-station in Mr. Kiang's home, where we have regular preaching. Thank the Lord for His great goodness in thus opening "the door of faith to the Gentiles." Thanks also to the Bible Society for so materially helping in this great work.—Rev. W. H. SEARS, Pingtu.

How the Word gives Light.

My heart was rejoiced while out on a trip a few days ago to meet a very zealous Christian by the name of Wu, 64 years of age, who became interested in the Gospel several years ago through buying some Portions from a colporteur. Mr. Wu is a member of a literary family, and was a teacher for a number of years until the death of his aged father five years ago. Being of a religious turn of mind he tried in many ways to obtain merit. After his father's death he gave up his school and spent a whole year by the side of his father's coffin, not leaving the place, but eating and sleeping by its side on the bare dirt floor. After his father was buried he spent month after month at the grave side. He says he read over and over the Gospels he had bought while thus "gaining merit." He kept this up for several years; in fact until he became interested in the Gospel; then gave up all his man-made merit and became a very zealous follower of our Lord and Saviour. He was baptized last year, and there are now two

other Christians in that village that have been led to Christ by Mr. Wu. He says he can never forget the influence of the Gospel that he bought years ago.—Rev. W. H. SEARS, Pingtu.

I hope soon to baptize three men, one of whom was led to Christ through reading the Gospels and Acts which he bought about four years ago. Until last year he had no opportunity of seeing a missionary and getting confirmed in his faith.—Rev. S. H. TOWNSHEND, Kweitehfu.

I gave a few copies to an old man eighty years of age, and he read and read again and, as he says, his dim eyes got clear and his heart found peace. He is now a member of our church. He spoke in the testimony meeting the other day and could not say enough in praise of this precious book which had brought him so much peace and joy.—Rev. J. A. BEUTEL, Yunho.

Teaching the Hwa Miao.

To many readers of the Year Book the wonderful work that has been done amongst the aborigines of Yunnan and Kweichow during the past seven or eight years is a familiar story, and need not be repeated here. Two Gospels (Mark and John), translated into Hwa Miao, have been published by the society, but just as the language had to be reduced to writing, so the people who had never seen their speech in written symbols, had to be taught to read. Recognizing that the printed Scriptures would be useless without readers it has been our privilege to provide some of the men set apart to instruct the thousands of Christians who want to be taught to read. No part of the year's work has given us greater joy. The subjoined report is from the missionary in charge :—

It is a pleasure to acknowledge our indebtedness to the Bible Society for the work which the colporteur-readers have performed (and are daily performing) and which has only been rendered possible by the generous support of your society. They spend a week in a village and then pass on to another hamlet, and by carefully planning the men's work we confidently expect that practically all the villages will have been visited by the colporteurs at least once, and in a number of cases twice, during the present year. Some four to five hundred visits will have been paid by the end of December, and nearly three hundred hamlets will have been given the opportunity of learning something more

of the Word of Life from the printed pages of Mark and John. The work these Bible-readers do in preparing a highway for the feet of these children of the hills to the beauties and treasures of the Scriptures cannot be estimated; only the Great Day shall declare it.—Rev. H. PARSONS, Chaotung.

The distribution described above is under the special supervision of the society's sub-agents, of whom there are seven on the field. The work is carefully watched, and by means of colporteurs' Bible-classes and better rates of pay, it is hoped that men of superior ability may in time be obtained for this service. The average colporteur, in spite of failures here and there, is a workman who needs not to be ashamed, and whose work, properly directed, is an important adjunct to the Christian work that is carried on throughout the provinces.

G. H. BONDFIELD.

The National Bible Society of Scotland.

Of all the various methods of mission work that of the Bible Society offers the least attraction to the Athenian mind; there is so little of "something new" either to tell or to hear. The best methods for carrying out the society's three-fold purpose—the translation, reproduction, and distribution of the Word of God—were discovered long ago, and it only remains for the present-day workers to keep steadily on doing the same things as were done by those who went before them. Hence, the history of the three years under review is but a repetition of what has already been put on record with this difference,—the work has been carried on on a much grander scale.

Translation.—The various committees engaged in the translation of the Scriptures have, as heretofore, been dependent on the Bible Societies for the means necessary to carry it on. As this work has a section for itself, it only remains to note here that the N. B. S. S., in common with the others, pays its share.

Reproduction.—All the society's printing is done at Hankow, where it has its own Press—a large establishment devoted entirely to the output of Christian literature. A quarter of a century ago, when this press was started, there were no facilities at Hankow for printing on any large scale, and although it is different now the society still finds it advisable to maintain its own press. The same editions of the Scriptures are printed there as are in use by the other Bible Societies with, in addition, a special item, namely, the illustrated, annotated four Gospels and Acts, for which there is a great demand in all parts of the Chinese Empire.

Distribution.—For this purpose the society has divided the field into four agencies—the northern, eastern, central, western, and southern. Each is under the charge of a foreign agent, and there is one extra to fill furlough vacancies, etc., making six foreign agents in all. Each agent operates chiefly through the missionaries located in his district, who are encouraged to engage and superintend native colporteurs, the society meeting all charges. The agents themselves do not largely engage natives, but they travel extensively, circulating the Scriptures and preaching the Gospel. The average number of native colporteurs employed in connection with the society, during the three years ending 1909, was 280 per annum.

Circulation.—During those three years this amounted to 2,928,593, consisting of 49,324 Bibles and Testaments and 2,879,269 Portions, chiefly annotated Gospels and Acts. The N. B. S. S., representing, as it does, a small country, and not over wealthy, could hardly be expected to match the great Bible Societies of England and America. Yet in China it forms a remarkably good third, as may be seen from the following figures, which give the total issues of the Word of God made by the three Bible Societies throughout the whole of China, from the beginning up to, and including, 1908 :—

	Bibles.	Testaments.	Portions.	Total.
British and Foreign Bible Society,	306,080	1,681,546	15,945,370	17,932,996
American Bible Society, ...	101,735	579,716	10 764,740	11,446,191
National Bible Society of Scotland,	21,595	276,467	10,432,104	10,730,166
	429,410	2,537,729	37,142,214	40,109,353

The chief lesson to be drawn from these figures, however, is not how much has been accomplished, but how very little compared with the size of the field. Were every Bible, Testament, and Portion of Scripture, including the very smallest, which has been issued in China by the Bible Societies since the days of Morrison, still in existence, the total would amount to no more than provide one copy for every ten of the population. But, since the great bulk of this literature has entirely disappeared, it may safely be said that Bible work in China is still in its infancy.

JOHN ARCHIBALD.

American Bible Society.

[From 93rd Annual Report, 1909. John R. Hykes, D.D., Agent.]

The notable feature of this year's manufacture is the increase in the number of complete Bibles and New Testaments published. The Bibles were 12,000 and the Testaments 40,000 in excess of 1907. The increased demand for Bibles and Testaments came largely from the Chinese Christians, and shows that our work has entered upon a new phase. With the rapid growth of the native Church we shall have to be prepared to supply more copies of the complete Scriptures; and, as they have to be sold at a loss, because of the poverty of many of the members, we must have correspondingly larger funds at our disposal if we are to do anything like our share in giving the Bible to the Christian Church in China.

The Mandarin Reference Bible—the first Bible ever published in the Chinese language with references—was issued from the press near the end of the year, and the

demand was so great that the first edition was speedily exhausted. We printed 2,000 copies for the British and Foreign Bible Society. The text of this Bible is the latest revision made by Bishop Schereschewsky, and it received its final touches just before his death. It is a matter for regret that he did not live to see it.

The "Union" revision of the Mandarin New Testament has been most enthusiastically received. We printed 19,000 copies during the year and had 8,000 more in press and about ready to be issued on the 31st of December. The compromise "terms" have been very generally accepted, and this will undoubtedly be the settlement of the vexed "Term Question." The "Union" revision of the Mandarin New Testament has been published with these terms, namely, *Shang-ti* for God and *Sheng-ling* for Holy Spirit.

The manufacture of Scripture portions was barely sufficient to meet the requirements of our colporteurs and the demands of our patrons. The number fell 37,500 below what was printed last year and was only 6,351 less than what was issued; while the sale of portions was more than 90,000 in excess of what was manufactured.

The following is a comparison of the manufactures for the past two years:

	Bibles.	Test's.	Portions.	Total.
For the year 1908	13,000	57,000	453,000	523,000
For the year 1907	1,000	17,000	490,500	508,500
Increase over 1907	12,000	40,000	...	52,000
Decrease from 1907	...	...	37,500	37,500
Total increase over 1907				14,500

Publications for 1908, classified according to Dialects and Terms.

Dialect.	Shangti.	Shen.	Total.
Mandarin	299,000	80,000	379,000
Classical	...	3,000	3,000
Canton Colloquial	...	48,000	48,000
Easy Wên-li	2,000	75,000	77,000
Foochow Colloquial	2,000	...	2,000
Shanghai Colloquial	...	5,500	5,500
Soochow Colloquial	...	8,500	8,500

Issues from China Agency for the Year ending December 31, 1908.

Language.	Direct.				Indirect.				Grand Totals.			
	Bibles.	Testaments.	Portions.	Total.	Bibles.	Testaments.	Portions	Total.	Bibles.	Testaments.	Portions.	Total.
Mandarin	5,338	19,646	332,878	357.852	2 167	303	100	2,570	7.505	19,949	332,978	360,432
,, and English	...	108	72	180	...	70	2,119	2,189	...	178	2,191	2,369
,, Romanized	...	...	269	269	...	...	...	...	...	...	269	269
Classical	163	2,188	2,002	4,353	67	568	...	635	230	2,755	2,002	4,988
,, and English	...	...	11	11	...	...	...	...	...	...	11	11
Easy Wên-li	284	1,692	81,614	83,590	490	200	...	690	774	1,892	81,614	84,280
Canton Colloquial	...	9,116	18,520	27,636	15	300	4,259	4,574	15	9,416	22 779	32.210
,, ,, and English...	...	117	188	305	...	948	570	1,518	...	1,065	758	1,823
Foochow Colloquial	25	603	901	1.529	...	529	...	529	25	1,132	901	2 058
,, ,, Romanized...	...	85	193	278	...	...	...	...	...	85	193	278
Shanghai Colloquial...	...	1,804	2,233	4,037	...	119	340	459	...	1,923	2.573	4,496
,, ,, Romanized	...	...	2	2	...	...	...	...	...	...	2	2
Shantung ,, ...	...	...	1	1	...	...	...	...	...	...	1	1
Soochow ,, ...	...	1,826	290	2,116	...	22	...	22	...	1,848	290	2,138
English	334	228	87	649	...	1	...	1	334	229	87	650
French	1	...	...	1	...	..	...	...	1	...	..	1
,, and English...	...	2	...	2	...	...	...	...	...	2	...	2
German	3	1	...	4	...	...	...	...	3	1	...	4
Italian	...	1	...	1	...	..	...	...	...	1	..	1
Japanese...	...	3	...	3	...	...	...	...	...	3	...	3
Russian	1	1	...	2	...	...	...	...	1	1	...	2
Spanish	...	1	...	1	...	...	...	...	...	1	...	1
Totals	6,149	37.422	439,261	482,832	2,739	3,060	7,388	13,187	8,888	40,482	446,649	496,019

Total Direct Issues from the China Agency.

	Bibles.	Test's.	Portions.	Total.
Prior to 1908	95,586	542,294	10,325.479	10,963,359
For the year 1908	6,149	37,422	439 261	482,832
Total direct issues	101,735	579,716	10,764,740	11,446,191

CIRCULATION.

This is the record year of the agency for the number of books put into circulation. The sales amounted to 591,246 copies and the donations to 3,706, making a total of 594,952 volumes. The highest previous circulation was reached in 1905, when the sales were 526,925 and the donations 10,379 copies. The increase over last year is 103,672.

Rev. P. F. Price, D.D., S. P. M., Tunghiang, Che., writes about a new plan of using the mails :—

"The reason, as you may remember I proposed in the conference with you, is that there are a large number of reading people, both of the scholar and merchant class, who never get a Bible or portion from a colporteur, but who are accessible through the mails. The plan adopted is to get a list of these in this city and adjacent towns and cities and to distribute copies of a Gospel or other portion to them through the native post. I had accumulated a list of nearly 2,000, which was also destroyed. I had a block cut for printing on the inside of each cover. It stated that this book was a part of a divine revelation—a few sentences along that line and in regard to the influence of the Bible—and then said that this book was given with the best wishes of the American Bible Society and with the hope that it would be read and thought upon and prove a blessing. This was the gist of it. I wish I could send you a copy of the block, but that was burned also.

"I heard many echoes of these donations. Gentlemen would step up to me on the street and thank me for them. One man to whom a Gospel was sent, sent me a large order for books of various sorts, all of a Christian nature, and not a few have come into the book-room and bought other books. Some New Testaments were given in this way to officials. I met one striking instance of the value of this kind of work. I was calling on a new district magistrate and opened the subject of the Gospel. Whereupon he told me he had a Christian book given him by a Wenchow missionary. He sent a servant to bring it, and it proved to be a small New Testament. He told

me that on account of a bodily trouble he often could not rest well at night, and he would light his candle and, lying on his elbow in bed, read this book. The leaven is at work, and the wider we can get it to work the better. This particular official, it may be well to add, is known for his gentleness among the people."

Dr. W. S. Ament (since dead) writes :—

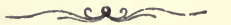
"I am back from my country trip and had a most pleasant time. The sad thing is the sight of the grain drying up for want of rain and the discouraged manner of the farmers. I found all the colporteurs doing good work, and was much pleased with some of them. One old man, Chang Lin-sheng, has been the means of opening a new out-station at Machuang, a large market town in the district of Pachou. He discovered there a fine man of some property, who secured a copy of Genesis some years ago. After the war between China and the allies in 1860, a foreign missionary on horseback went through this region distributing books free to all who would receive them. This man Liang, then a young man of twenty, took the copy of Genesis and had studied it carefully and been much impressed with the story of Joseph. But it was nearly two score of years before he met Mr. Chang, the colporteur, who explained the meaning to him. His son is a reading man, and father and son are both candidates for church membership. It is this sowing and reaping after many days that furnish a cause for great encouragement.

"What I write for now is concerning a summer station-class for colporteurs, chapel keepers, and others in church employ (or any who wish to study) who have had deficient training. It will be a union class, composed of men from the four missions in Peking, and will be taught by Dr. Pyke, Dr. Fenn, Mr. Dawson (L. M. S.) and myself. It will continue for about a month, or till the middle of July. This will carry through the wheat harvest, when the farmers are most busy and when work of the church is almost at a standstill. If you have no objection I think it would be a good thing for our men to attend this class as far as possible. In fact, I have always been in favor of more instruction for the colporteurs, and also decidedly in favor of trying to give them a little inspiration for their work, which is really one of the hardest (if well done) in the service of the church."

In previous yearly reports I have written of the great work among the Miao tribesmen and the wonderful revival taking place among them. This still continues and spreads, and is reaching other tribes also.

Mr. Page, of Anshuen, who is engaged in aboriginal work, writes under date of November 14th : " Please find enclosed a letter from our members and inquirers here in Anping. We have just had a three days' gathering and so thought we would make a collection for your Society. The amount, .3 *taels*, was all in cash, and nine-tenths of it was contributed by our Miao inquirers, who, although, they are so poor, gave man for man five times as much as the Chinese." And again, on January 6th : " Our Miao have, at a little conference I have just had with them, subscribed 1.20 *taels* to the American Bible Society ; and another small village at which I had meetings have had a collection amounting to .67 *taels*, the total being 1.87 *taels*. The amount itself is not very large, but it comes from good hearts, and the collection taken in *cash* was an index to the willingness of these poor people to help you in your work." We know these offerings, made out of deep poverty and from those who were lately among the most degraded heathen in China, must be very precious in the sight of the Lord of the Harvest.

There are 5 foreign colporteurs, 86 Chinese colporteurs, and 49 men superintended by missionaries.



CHAPTER XXIII.

BIBLE TRANSLATION AND REVISION.

THE Scriptures have been translated in whole or in part into Wên-li, Easy Wên-li, Mandarin, and the following vernaculars or colloquials :—

Amoy,	Kienning,	Shantung Mandarin,
Canton,	Kienyang,	Shaowu,
Foochow,	Kinhwa,	Soochow,
Hainan,	Ningpo,	Swatow,
Hakka,	Shanghai,	Taichow,
Hangchow,	Sankiang,	Wenchow.

and for the aborigines in West China, in Chungchia, and Hwa Miao.

Several of these versions are only tentative translations, and most of them undergo revision from time to time. Thus the Bible Societies are not only engaged in publishing and distributing the Scriptures, but in promoting new translations and securing the improvement of versions already in use.

The following versions were in the hands of translators or revisers during 1909, and notes of the progress that is being made may be of interest to the readers of the Year Book :—

*The Wên-li Union Version, Old Testament.** Translators : Rev. D. Z. Sheffield, D.D., chairman, Rev. J. Wherry, D.D., Rev. Ll. Lloyd, Rev. P. J. Maclagan, Ph.D., Rev. T. W. Pearce. This company held their first session at Tungchow in the spring, when all but Dr. Maclagan were present. The draft translations of Job and I. Samuel i–xiv were considered and passed.

* The translation of these versions is being promoted jointly by the three Bible Societies,—The British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland.

*The Mandarin Union Version, Old Testament.** Translators: Rev. Chauncey Goodrich, D.D., chairman, Rev. F. W. Baller, Rev. Spencer Lewis, D.D., Rev. C. W. Allan, Rev. A. Sydenstricker. The chairman's report, which covers the work of the year, is as follows :—

This company met at Chefoo for five full months (June to October). Work commenced at the 35th Psalm, and we finished the whole Psaltery. The first 34 Psalms, the first draft of which was gone over at a previous meeting, were reviewed and harmonized.

The last two months were given to the final revision of the New Testament, and the revised Testament, together with the manuscript of the Psalms, was handed to the Bible Societies in November.

Taichow Colloquial, Old Testament.—Rev. W. D. Rudland, who has already translated Genesis to II. Chronicles, has prepared and seen through the press three more books—Isaiah, Jeremiah, and Lamentations.

Kienning Colloquial, New Testament.—The New Testament, in preparation for a second edition which will shortly be needed, is being revised under the direction of Rev. Hugh Stowell Phillips. Seven books were taken in hand last year, and the revision of some of them is already finished.

Swatow Colloquial.—Rev. J. Steele has nearly completed the final revision of his translation of Exodus.

Hakka Colloquial, Old Testament.—Rev. G. Gussmann has finished his drafts of Leviticus and Judges; II. Samuel and Ruth were done in 1908. These translations have been gone over very carefully by Rev. D. Schaible, who is also engaged in translating I. Samuel.

G. H. BONDFIELD.

* Versions whose translation is promoted by the National Bible Society of Scotland.

The versions without a mark are being translated or revised for the British and Foreign Bible Society.

CHAPTER XXIV.

SPECIAL PHILANTHROPY.

The Blind.

WORK among the blind in China can still only be described as in its initial stages, for though one or two of the existing institutions can show a record of more than twenty years' work, the total number of such institutions is so small in relation to the vast areas in which they are situated, and the number of blind persons who have thus far been reached and taught is as nothing compared with the thousands who during the last twenty years have endured in misery the evils of spiritual and physical darkness.

The systems in use may be classified under two heads.

A. The system invented by W. H. Murray, of Peking, which, reckoning the Chinese sounds as numbering four hundred and eight, has provided a number for each of those sounds. In this system the books are therefore written in embossed dots which represent the numbers of the sounds which follow each other in the lines of whatever book is being transcribed. Thus 127, 34, 58, 113, 253, 290 represents in Chinese "ren dj chu, hsing ben shan." On this system it is not necessary to dwell at length, as probably every reader of the Year Book has seen Miss Gordon Cumming's book, "The Inventor of the Numeral Type for China." In that book everything that can be said in favor of this system is said by a practised writer, its one defect being that it gives no credit to anyone else for any work for the blind and leaves the impression that all the Mandarin-speaking blind are dependent on this one system for instruction.

B. The systems which have been prepared in various places and which agree in dividing each Chinese sound into an initial and a final and giving to each of these initials and finals a separate Braille sign, so that sh ang is shang, sh eng is sheng, sh wai is shwai, and so on. Systems based on this principle are in use for the mandarin as well as for the Cantonese and other smaller dialects. As yet there is no uniform system in use in the Mandarin regions. Mr. Murray's numeral system holds the field in North China, while the Crosette system of initials and finals is used in the David Hill School for the Blind at Hankow, and Miss Garland's system of initials and finals in Kansuh and at Changsha. That a standard system will be evolved is not beyond the region of practical politics, though it is doubtful whether, if evolved, it will ever be used with accuracy by the blind, for a standard system must inevitably provide more sounds than are needed in any one region, and the blind will certainly write phonetically even though they may read the standard system without trouble.

The difficulty that was experienced in earlier years in securing pupils seems now, in the case of boys, to have entirely passed away. But in the case of girls there is still great trouble in securing pupils, partly because girls who go blind in infancy do not always live, and partly because in the case of the poorer classes the money that can be earned by a girl beggar is considered by her family as of more importance than is her own personal welfare.

Little progress has been made in China in the matter of providing manual employment for the blind. Those familiar with similar work in England and America are aware that workshops for the blind rarely succeed in paying their way, but are almost always dependent on the aid of the charitable for their development; they are also limited to a very few lines of trade. In China, despite many efforts made, no satisfactory solution of this problem has been found, for though various

trades have been carefully and thoroughly taught, it has been found that unless the institutions provide the capital and find customers for the pupils, these pupils are soon in financial difficulties. It is a painful fact that no boy trained for manual work in the David Hill School for the Blind has ever succeeded. In Peking, as in other places, those who have been taught trades, such as stereotyping, which are of use to the institution, rather than to the public, have proved good, reliable workmen, but of course these are under constant supervision and have no financial burdens to carry.

On the other hand, it has been the common experience of all the institutions where the scholars have been trained as musicians, teachers or Scripture readers, that the demand for their services has been as great as the number trained could meet, and that they have done excellent work for Christ and His church.

This brief survey would be incomplete if it did not include a reference to the need that exists for an extension of this work. The present schools are doing an invaluable work in the regions where they are situated. But there is no doubt that if there were an institution for the blind (not in each mission, for surely such work need know no denominational limitations, but) in each province in this Empire, each would ingather a number of pupils from its own immediate neighbourhood and would supply blind workers to the churches in its own region.

It is probably well known that an extensive and effective campaign is now on foot in the United States for the prevention of blindness. It is now recognized in the medical profession that Ophthalmia Neonatorum is a definite infectious disease of the eyes of the newborn, and that more than one-fourth of all blindness among children is the result of this disease. It is also known that there is now a practically infallible remedy for this disease, which is so cheap that its use

would not involve an expenditure of more than five cents a head. The question presents itself as to whether some method could not be devised by which this treatment should be made available for at least every child that is born in a Chinese Christian home, and thus the risks of blindness reduced. This subject might well be conjointly faced by the medical workers and the workers among the blind, for it is clear that we have a duty not merely to help those who are already blind, but also, if possible, to prevent blindness. The call to action is the more imperative when one realises that two minutes time given to using this treatment may prevent seventy or more years of blindness.

Another matter that calls for attention in the future is the question whether there are in any part of China blind children of Christian parents growing up in ignorance. It is to be hoped that missionaries everywhere will see to it that no child whose future they can influence is allowed to pass through life unhappy and neglected. A determined effort should be made by all workers to place every blind Christian child in one or other of the institutions for the blind. The lot of one who is both blind and ignorant is too dreadful to contemplate. Let us see to it that these specially needy ones are all cared for by the church in whose care the Master has placed them.

GEORGE A. CLAYTON.

Places where there is work for the blind :—

Peking	... W. H. Murray.
Moukden	... Mrs. Turley, for girls.
Canton	... Dr. Mary Niles, for girls.
Hankow	... David Hill School, for boys.
Kucheng	... C. M. S., for blind men.
Shanghai	... C. M. S., no home, but daily help.
Changsha	... For men.
Kowloon	... Hildesheim Mission, for girls.

School for the Deaf and Dumb, Chefoo.

During the year 1909 we had an attendance of twenty-six pupils—ten girls, one of whom is blind as well as deaf, and eighteen boys. Several of the older boys secured positions where they are earning their own living. One of them is teaching four deaf boys at his home in Hangchow. Another has two little deaf pupils in Ichowfu. Both these boys are anxious to become teachers of the deaf, and hope to come back to continue their studies as soon as we can increase our staff of teachers. They will bring their pupils with them.

In May, Mr. Sen Dzong-shi, who had been in the Chefoo school for ten years, was placed in charge of the new school for the blind and deaf opened by officials and gentry at Paotingfu.

A hearing Korean man and his wife received instructions in methods of teaching the deaf during the year, and they now report a school at Pyengyang with several pupils in attendance. Two hearing Chinese women have also learned something about teaching the deaf. One for the purpose of teaching her deaf daughter at home and the other, who is a widow, will remain as a teacher in our girls' school this coming school year.

During the last six months seven applications for admission to the school have been received through people interested in deaf children: A girl from Ningpo, one from Suchow, two children from Tengchowfu—a boy and a girl—a girl from Chihli province, and a boy from Manchuria and one from Ichowfu.

Last week we received a visit from H.E. the Governor of Shantung. He was much interested in what he saw, and he expressed a wish that similar schools might be opened soon in other parts of China.

Mrs. Mills has been in America for the past year making an effort to secure a legal standing for the school, and an endowment if possible.

ANITA E. CARTER.

The "Christian Herald" Orphanage Committee of China.

Officers (resident at Chinkiang): Rev. W. C. Longden, chairman; M. J. Walker, Esq., vice-chairman; Rev. James B. Webster, treasurer; Lilburn Merrill, M.D., secretary.

During 1908 the late Dr. Louis Klopsch, of New York, requested the Chinkiang Famine Relief Committee to serve as a committee on orphan relief work in China under the auspices of the *Christian Herald* of New York. In compliance with the request the committee was reorganized under the name of the Christian Herald Orphanage Committee of China, and at once began to grant to mission societies support for destitute children of the following classes: *a*. Children, one or both of whose parents are dead and left destitute; *b*. Children, one or both of whose parents may be living, but who are in a really destitute condition.

On behalf of the *Christian Herald* the committee is now administering the support of more than two thousand destitute children that are being cared for and educated in twenty-six orphanages and schools scattered over a large area of China. These institutions are conducted by fourteen different missionary societies. Three of the orphanages are interdenominational.

This orphanage population of two thousand children represents all degrees of destitution. Some of the orphanages have received children who were on the verge of dependency, but not in a critical condition. These are mostly bright, promising little folk, who are doing well in the schools. They were received because they presented good educational material. This class, however, is not in the majority. Several of the orphanages have received many of the foulest beggar boys, covered with all kinds of loathsome skin diseases. Not all of these have proven satisfactory. A few have run away. Some who were too old when received have not adjusted themselves to the new environment and were discharged. But most of these desperately destitute cases have been

the source of greatest blessing to the missionaries, who have devoted long hours to the application of heart and assorted ointments.

A varying amount of industrial work is being done in all of the orphanages. The industries include weaving, tailoring, cooking, rattan-work, shoemaking, brass-work, carving, and several forms of thread-work. Several of the superintendents have stated that they hope to extend the industrial work as rapidly as possible.

At this time it is too early to formulate any conclusions from the work being done. Most of the children have been received during the past year, and the majority are scarcely assimilated. One fact has been clearly apparent from the beginning, namely, that work for dependent children in China can, under present conditions, only approximate the modern methods possible in other lands. A limited amount of orphanage work has been done in China during past years. Some of it has been much criticised. A maintenance fund of less than fifty Mexican dollars a year, *per capita*, ought not to be expected to provide an equipment and support that will compare favorably with the orphanages of Europe and America.

The Christian Herald Orphanage Committee of China have granted an initial expense fund of Mex. $50.00 per capita and support at U. S. Gold $20.00 per capita each year for a period of seven years as follows:—

Antung ...	...	C. I. M., boys and girls	100
Changsha	...	Baptist, girls and boys	50
Chinkiang	...	Methodist Epis., boys	84
Chinkiang	...	So. Presbyterian, boys	2
Foochow	...	American Board, boys	22
Foochow	...	Industrial Homes, boys and girls ...	200
Foochow	...	Methodist Epis., boys	60
Hankow...	...	Wesleyan Methodist, boys	21
Hinghua	...	Methodist Epis., boys and girls ...	100
Hsuchoufu	...	So. Presbyterian, boys	180
Ichang	...	American Episcopal, boys	100
Kiukiang	...	Methodist Episcopal, boys	10

Nanking ...	Advent, boys	150
Nanking ...	Methodist Epis., girls	11
Nanking ...	No. Presbyterian, boys and girls ...	120
Nanking ...	Friends, girls	20
Ngucheng ...	Methodist Epis., boys and girls ...	60
Saratsi	Boys and girls	100
Shanghai ...	Door of Hope, girls	100
Shanghai ...	Industrial Orphanage, girls	60
Sianfu	C. I. M., boys and girls	100
Sinchanghsien ...	C. I. M., girls	31
Tsaohsien ...	Mennonite, boys and girls	100
Tsingkiangpu ...	Free Methodist, boys and girls ...	60
Tsingkiangpu ...	So. Presbyterian, boys	60
Yuyao	No. Presbyterian, boys	75
	Total	1,976

LILBURN MERRILL, M.D.

Other Orphanages.

Mary E. Crook Orphanage for Girls.	M. E. M. (Women's B.)	Foochow.
Victoria Home and Orphanage.. ..	C. M. S...	Kowloon.
Orphan Home, 132 orphans	Scand. M. All.	Saratsi, Shansi.
Rebecca McCabe orphanage	M. E. M.	Hinghua.
Jennie Ford Orphanage. 17	C. M. M.	Chengtu, Sze.
Orphanage for Girls	A. C. M.	Shanghai.
Orphanage for Girls	Hauges	Tszho, Hupeh.
Orphanage for Boys	Hauges	Fancheng, Hup.
Orphanage for Girls	Am. Advent	Nanking.

Besides these, many ordinary mission schools also enroll orphans as pupils.

Leprosy in China.

Of all diseases that afflict humanity leprosy is undoubtedly the most loathsome and hideous as well as the most ancient and persistent.

There are evidences that the east gave birth to this disease. Certainly for very many hundreds of years China has had it within and around her borders. During all this time so called specifics have in turn been introduced in many places, tried and discarded. All attempts to treat the disease successfully have, even up to this time, proved entirely futile.

Sir Patrick Manson, our highest authority in tropical medicine, himself for years a resident in China, has stated that there are probably more lepers in this country than in any other. This statement has recently been disputed, but on what authority it is difficult to ascertain. Before another edition of this Year Book is published it is hoped by a series of pertinent questions, addressed to foreign residents in all parts of this Empire, to ascertain reliable facts on this interesting point.

China's attitude to the question of leprosy has, for the most part, been that of indifference. That "pity for others" so often enjoined by her sages seems sadly awanting in her treatment of the sick and diseased who abound throughout the land. There would seem to be special "foci" for this disease. Thus in the north it is rarely met with. In the west it is also said to be seldom seen. The streets of any of the cities in Central China testify to its prevalence there. It is on the southern coast line, however, that the disease abounds. Here and there may be found instances where the officials have been doling out a pitiful allowance to the poor sufferers residing in the leper villages. Not till the constraining love of Christ moved the Christian churches of the homelands to succour the leper was any really effective work done among this needy class of

sufferers. Now quite a number of missionary societies have leper homes or asylums, or encourage their staff to minister to the spiritual welfare of the lepers in the villages. In the homes and asylums the leper is cared for, fed and clothed. When death comes to ease him of his distress he is decently buried.

At Pakhoi, Foochow, Hangchow, Hokchiang and elsewhere, the C. M. S. is successfully engaged in this merciful work. At Tungkun the Rhenish Mission has recently established a leper asylum. At Wuchow there is also a small leper home under Christian supervision. Lepers are particularly numerous around Canton, where a good work has been going on for many years by the Christian church. The only leper home in the interior of China is at Siaokan, near Hankow. Here the L. M. S. has been doing effective work for fifteen years. The aim of those in charge is to have such a model asylum as shall ultimately lead to imitation by the Chinese themselves.

So far only the fringe of the leper crowd has been touched. There is need for many another asylum and many more workers. It will be a glad day when the Chinese government is persuaded to take in hand the question of the prevention of leprosy. She might well follow the example of the Japanese government in this matter. There are many signs of humanitarian progress in that country. By a special law the whole country has been divided into six districts, in each of which the local government is to establish an asylum for the shelter and relief of the wandering leper. Doctors are to intimate all cases brought to their notice to the authorities, while houses in which leprosy has occurred are to be thoroughly disinfected. The cost is to be met jointly by the national treasury and the district governments. A large and difficult problem confronts the executive, for the government of Japan has official records of some 30,000 families in which the disease is known to exist.

It will greatly simplify any enquiry and any subsequent legislation in China, or any other country on this question to know that the summing up of the recent international conference on leprosy at Bergen, and later by the British and Colonial delegates at that conference, shows that leprosy is undoubtedly spread by direct and indirect contagion from persons suffering from the disease. Indirect contagion may be carried by fleas, bugs, lice, the itch parasite, etc. Leprosy has been proved to be most prevalent under conditions of personal and domestic uncleanliness and overcrowding, especially where there is close and protracted association between the leprous and non-leprous. Moreover, the danger from infection from leprous persons is greater when there is discharge from mucous membranes or from ulcerated surfaces. The most important administrative measure is to separate the leprous from the non-leprous by segregation in settlements or asylums under capable management. This was the method adopted during the middle ages in England, and the freedom from leprosy in that and other lands to-day is testimony to its efficiency. Certainly segregation offers the most satisfactory means of mitigating the sufferings of the leper and of assisting in his partial recovery. At the same time it should produce a reduction and ultimate extinction of the disease from even such a pestilence-stricken district as southern China.

Perhaps the most satisfactory conclusion of recent years is the fact that "the clinical study of leprosy induces the belief that it is not incurable." The researches being made by the scientific world should surely encourage every worker for the good of China and should lead to renewed endeavour for the many lepers in this land, who may truly be described as "dwelling outside the camp."

HENRY FOWLER.

The John G. Kerr Refuge for Insane.

Many who read this article will remember with great respect the name of Dr. J. G. Kerr, who spent the best of his life in Canton as a medical missionary.

Toward the end it was given to him to carry out his long cherished plan of opening a hospital for Chinese insane. He died in 1901, but before his death he gave his beloved hospital, the child of his old age, into the hands of the present superintendent, the writer of this article.

History.—In 1892 Dr. Kerr procured with his own money a piece of land of about four acres located directly across the river from the foreign concession. Recently two acres more have been procured. In 1898 Dr. Kerr was able, with funds handed him by a friend, to put up two buildings. For several years none but private patients were brought for treatment. In 1904 cases began to come from the officials. The police brought the insane from the streets of Canton, and the district magistrate sent the same class of patients deported to Canton from Hongkong. The latter, after preliminary confinement in the government asylum, are brought up in groups to Canton and delivered over to the Chinese official who sends them to this hospital for treatment. Formerly these patients, if dangerous, were locked up in the prison along with the criminals. If not troublesome, they were set free in the streets of this great city to beg or steal, live or die, unless happily friends appeared to claim them. The consideration with which they are now treated by the officials shows that the Chinese are ready to help their own people when there is a way to do so. The admirably organized police department of Canton also, zealous in its desire to clear the streets of insane and otherwise objectionable personages, is glad to make use of this hospital for treatment of the former.

Beside the many private cases from Canton and other parts of the province, patients have been received from

Amoy, Foochow, Shanghai, Chinkiang and Tientsin. Two cases were received last year also from Weihaiwei, sent down by the government of that little colony. We contend that every province should have its own institution of this kind. We are glad to know that Dr. Mullowney, of the Methodist Mission in Peking, is planning to open a work for insane as soon as funds allow. Any help that can be given him will, we are sure, be gratefully received by him. Meantime this remains the only hospital* for insane in the Empire until a scheme, at present put before the local government by certain of the gentry, matures.

Last year all the five buildings were full, and two matsheds had to be erected to take in the overflow, for which very harmless patients were selected. The officials were informed that we must refuse to receive patients, excepting as some should go away, thus leaving room. We felt we must, if possible, take in the family cases, since care of the insane in the homes is difficult and often dangerous, usually unwise and sometimes cruel. The officials' cases on the other hand could, if necessary, be detained temporarily in the prisons. Our U. S. Consul applied to the Viceroy for help toward erecting a new building. As a result the hospital received a grant of $1,000 from the provincial treasury. The Police Department also made a grant of $4,200 for the same purpose. Buildings for insane people should be fire proof and strong. And we find we still lack several thousand dollars before we can begin to build. Meantime the rooms are crowded and many patients are sleeping in matsheds, on the verandah and in the bath rooms. And new ones are pressing for admittance.

Since the opening in 1898 there have been admitted 1,480 patients. At present there are 250 and more. Last year 239 entered, 196 were discharged. Of the latter, 97 went away well, being 40½ per cent. of

* Dr. Wilkinson, of Soochow, has a small ward for the insane in his hospital.—ED.

the number admitted; 49 per cent. of the number discharged.

The medical staff consists of Dr. J. A. Hofmann and the writer.

Support.—The land and permanent buildings were given almost entirely by foreign Christians. The physicians' salaries are provided for in the same way. The running expenses are just met by the income from the patients. The room-rent paid by the well-to-do is an important item. On the other hand there is always a considerable number without friends, who are therefore dependent upon the hospital.

Aim.—The work was begun and has been carried on as a part of the love-born work of God for man, and we thank and praise the Master for giving us this part in His service for the Chinese people.

Needs.—The buildings are full and overflowing. To be able to take in the patients who are continually knocking at the door for treatment, we shall have to turn to the philanthropic sons of China and to her foreign friends residing within her boundaries, as little more can be looked for from America at this late day. We have much satisfaction in stating that certain Chinese gentlemen have expressed their willingness to try to raise a portion of the above amount locally. It is very hard to turn away these poor people. Yet we have had to refuse a considerable number already both from this province and from other provinces.

To build additional, needed houses for patients; fill in low, unhealthy land; provide good, clean water from the river; repair the older buildings; provide proper quarters for the attendants; erect new compound walls; replace the present poor entrance by one worthy of the institution; make other needed improvements and repairs, a sum of $30,000 is required.

CHAS. C. SELDEN.

CHAPTER XXV.

INDUSTRIAL WORK.

PROFESSOR BURTON, of Chicago University, gave the results of his careful, sympathetic, but judicious study of the educational problems of China in an important paper read before the Conference of Foreign Mission Boards in January, 1910. The central thought of this authoritative deliverance is in the following:

"I am persuaded that as conditions are in the Chinese Empire to-day, we cannot as members of a Christian nation limit our efforts either to the development of a Christian community or to the permeation of the Confucian community with Christian ideals, but must accept the far larger task of seeking to promote the welfare of that nation in practically every phase of its life—moral, religious, social, economic, political. . . . . It is the condition of China at this great moment in her history that seems to me to demand the policy which I am advocating. . . . . China confronts to-day one of the greatest tasks that any nation ever faced. *This is nothing less than the creation of a new civilization.*"

The writer prepared the paper upon Industrial Education for the China Centenary Conference, which was published in the Records of that body (pp. 81-91). The three years elapsed since that investigation have not seen such striking developments in this direction as to put the findings of 1907 far out of date. The editor has requested the writer to condense the substance of that paper for the Year Book. This is done without quotation marks with such additions or subtractions as seem suitable.

WHAT HAS BEEN DONE?

Early in 1907 questions were sent to one hundred and two principals of mission schools. These formed by no means an exhaustive list, but they were chosen from

all parts of China, and nearly all missionary societies, with a view to making the symposium as representative as possible. The one hundred and two requests brought sixty responses. It is fair to assume that very few of the forty-two who made no reply have any industrial work in their schools. A number who responded did so only to say that they had no experience nor opinions to express. Of these sixty, forty represented schools for boys and twenty, schools for girls. Of the forty principals of boys' schools sixteen or forty per cent. had industries of some kind in their schools and seven had given the subject very especial attention. Of the twenty in charge of girls' schools nine had done nothing, five had the girls do their own housekeeping, generally with plain sewing also, and six had a department of some industry requiring training, generally drawn-work, lace-embroidery, or weaving. So that fifty-five per cent. of the schools for girls which reported, and forty per cent. of the schools for boys, have industrial employment for their pupils. Among the industries taught in the sixteen schools for boys may be noted: printing, five; carpentry, four; household work, five; weaving, three; shoe-making, two; farming or gardening, two; masonry, one; milling, one. Often several lines are carried on in the same school. But it must not be assumed that this average would hold throughout all the mission schools of the empire, for the unresponding forty per cent. must be counted as having little or nothing to report. It may be reasonably safe, however, to estimate that some kind of industrial work is being carried on say in twenty per cent. of the schools for boys, and, including housework and plain sewing, in fully forty per cent. of the schools for girls.

The industries taught in industrial schools seem to have in the main two objects. First, in order to give the pupil a means of earning a living after leaving school. Second, in order to help the pupil to support himself while in school. There is a very marked difference between education in industries and education with

industries as an adjunct. The first is a trades school, where book education is given chiefly during the comparatively brief hours of rest from manual labor. The second is a school whose first aim is to give a liberal education, in which manual labor is introduced either for economical or ethical purposes. Among Protestant missions the trades school type seems to be confined almost wholly to schools for girls and women. These have been most conspicuously successful in Chefoo, Soochow, and Foochow, following the line of drawn-work, laces, and hand silk-weaving. In Swatow the work has become a commercial enterprise, carried on almost entirely by the Chinese themselves. In all these places it has opened the way for Chinese women and girls in a suitable manner to earn a living or to supplement the earnings of the men of the family. The blessings wrought by such industrial education, when wisely and skilfully directed, are simply incalculable. It is found in the great Chefoo enterprise that this kind of mission work can be carried on without drawing upon any missionary funds whatever ; the support of all the missionaries and cost of buildings being provided by the legitimate profits of the business. It would seem as though all that is necessary for the indefinite expansion of work of this kind is the multiplication of such personalities as Mr and Mrs. James McMullan. We admit that this condition is one not easy to overcome, but is it impossible ? These pioneers have blazed the way ; what missionary societies will follow in the comparatively easy path made smooth by their experience and success ?

The Chinese government has started trades schools in a number of places. The writer has not had an opportunity to make a thorough study of these institutions, but so far as he can learn they have been expensive experiments, as all Chinese government enterprises are. The one in Foochow is said to have cost about one thousand dollars a month the first year, but later the losses have been reduced by more careful manage-

ment. The fact that such schools are being started by the Chinese themselves shows clearly the need and the opportunity. In these schools boys are taught modern trades in wood, iron, leather, rattan, etc. They have night classes to teach primary education. What limitless possibilities for molding the New China are here offered to the Christian nations! One chief difficulty is in securing competent Chinese assistants. Last year a skilled weaver was sent by the Hinghwa Christian Herald Orphanage to Japan to learn the use of modern hand looms and to do fine figured weaving. Upon his return the requests for his teaching others outside the orphanage were so urgent that a dozen young men have been accepted as weaving pupils to begin this autumn at a rate of tuition that reimburses the orphanage for the initial outlay in sending the workman to Japan.

This kind of mission work commends itself to the leaders of the New China. It breaks down prejudice. It represents the Carpenter of Nazareth and the tentmaker of Tarsus. No other country now offers to this type of missionary effort anything like the opportunity that is presented in China at this time. The writer is more than ever convinced that the suggestion made to the Centenary Conference still holds that the prime necessity for the carrying on of this important branch of Christian philanthropy in China now is the immediate establishment of a well-equipped central school for training Chinese workmen to become teachers or master workmen in various mission trades schools, or industrial departments of boarding-schools. In spite of the apparently successful instance above mentioned, the difficulties and dangers of sending such men to Japan for training are very great, and sending to Europe or America is even more impracticable. The missionary statesman who leads this nation out from its present industrial thraldom will be the Moses of Modern China. He will become her lawgiver and her prophet as well.

WILLIAM N. BREWSTER.

CHAPTER XXVI.

PROGRESS OF OPIUM REFORM.

IN May, 1906, Dr. H. C. DuBose, of Soochow, the president of the Anti-Opium League, had an interview with the Governor-General of the river provinces, H. E. Chou Fu, and was told that, if a memorial signed by missionaries of all nationalities were sent to him, he would forward it to the Throne. Ruled sheets were sent to 450 cities, and the returns gave 1,333 signatures, which were bound in a volume covered with yellow silk and sent to Nanking, reaching there August 19th, whence they were forwarded to Peking. Dr. A. H. Smith says the result was the decree of September 20th.

On the 20th of September, 1906, the Chinese government issued an imperial edict containing eleven recommendations to the Throne for the speedy suppression of the opium habit. This was the beginning of the present campaign against opium. A timely visit of Mr. J. G. Alexander, of England, secretary of the Society for the Suppression of the Opium Trade, did much to encourage the reform.

On the 8th of January, 1907, the Chinese government ordered the viceroys to reduce the poppy growing area by half by the spring of 1908. On May 11th, all opium dens in Foochow were closed, and on May 16th the opium dens in Peking were also closed, but it was not until the 22nd of June that the opium dens of Shanghai native city were closed. On June 25th another imperial edict was issued prohibiting opium smoking and planting. (See *Chinese Recorder*, January, 1908, pages 31-32.)

After this various other large cities followed suit with the closing of their opium dens, but it was not until March 20th, 1908, that Shanghai foreign settle-

ment, after representations from the missionary body, decided to cancel one-fourth of the opium den licenses in the settlement at the expiration of the first half of 1908, and so onwards cancelling one-fourth each half year until all were finally extinguished. The difficulties which some foretold in connection with this operation proved to be entirely imaginary, and now in the foreign settlement all dens are closed.

The *Chinese Recorder* of March, 1908, published the report of an extensive enquiry from missionaries throughout the empire regarding the progress of the prohibition of opium in China. The general result showed that satisfactory progress was being made.

On March 22nd, 1908, the Throne again renewed its efforts by issuing a decree commanding effective measures to reduce opium plantation experimentally for three years and calling for more stringent measures on the part of the officials.

This decree was shortly followed by another even more stringent, great efforts being made to compel officials to break off the habit. In a number of cities public burning of opium pipes took place. Missionaries everywhere continued to back up the movement against opium. The committee of the Hupeh Missionary Association addressed a memorial to the viceroy at Wuchang regarding the backward condition of the opium reform in that province.

The next important stage in the campaign was reached when the International Opium Commission convened in Shanghai in February 1-17, 1909, with Bishop Brent of the Philippines in the chair. The following nations participated :

United States of America.
Austro-Hungary.
China.
France.
Germany.
Great Britain.
Italy.
Japan.
Netherlands.
Persia.
Portugal.
Russia.
Siam.

The Chinese delegate, Tong Kai-son, a graduate of Yale, made the best speech of the conference.

The resolutions adopted are as follows:

Be it resolved,

1. That the International Opium Commission recognises the unswerving sincerity of the government of China in their efforts to eradicate the production and consumption of opium throughout the Empire; the increasing body of public opinion among their own subjects by which these efforts are being supported; and the real, though unequal, progress already made in a task which is one of the greatest magnitude.

2. That in view of the action taken by the government of China in suppressing the practice of opium smoking, and by other governments to the same end, the International Opium Commission recommends that each delegation concerned move its own government to take measures for the gradual suppression of the practice of opium smoking in its own territories and possessions, with due regard to the varying circumstances of each country concerned.

3. That the International Opium Commission finds that the use of opium in any form otherwise than for medical purposes is held by almost every participating country to be a matter for prohibition or for careful regulation, and that each country in the administration of its system of regulation purports to be aiming, as opportunity offers, at progressively increasing stringency. In recording these conclusions the International Opium Commission recognises the wide variations between the conditions prevailing in the different countries, but it would urge on the attention of the governments concerned the desirability of a re-examination of their systems of regulation in the light of the experience of other countries dealing with the same problem.

4. That the International Opium Commission finds that each Government represented has strict laws which are aimed directly or indirectly to prevent the smuggling of opium, its alkaloids, derivatives and preparations, into their respective territories; in the judgment of the International Opium Commission it is also the duty of all countries to adopt reasonable measures to prevent at ports of departure the shipment of opium, its alkaloids, derivatives and preparations, to any country which prohibits the entry of any opium, its alkaloids, derivatives and preparations.

5. That the International Opium Commission finds that the unrestricted manufacture, sale and distribution of morphine already constitute a grave danger, and that the morphine habit shows signs of spreading. The International Opium Commission,

therefore, desires to urge strongly on all governments that it is highly important that drastic measures should be taken by each government in its own territories and possessions to control the manufacture, sale and distribution of this drug, and also of such other derivatives of opium as may appear on scientific enquiry to be liable to similar abuse and productive of like ill effects.

6. That as the International Opium Commission is not constituted in such a manner as to permit the investigation from a scientific point of view of anti-opium remedies and of the properties and effects of opium and its products, but deems such investigation to be of the highest importance, the International Opium Commission desires that each delegation shall recommend this branch of the subject to its own government for such action as that government may think necessary.

7. That the International Opium Commission strongly urges all governments possessing concessions or settlements in China, which have not yet taken effective action toward the closing of opium divans in the said concessions and settlements, to take steps to that end, as soon as they may deem it possible, on the lines already adopted by several governments.

8. That the International Opium Commission recommends strongly that each delegation move its government to enter into negotiations with the Chinese government with a view to effective and prompt measures being taken in the various foreign concessions and settlements in China for the prohibition of the trade and manufacture of such anti-opium remedies as contain opium or its derivatives.

9. That the International Opium Commission recommends that each delegation move its government to apply its pharmacy laws to its subjects in the Consular districts, concessions and settlements in China.

In a report to Peking in March 1909, Viceroy Tuan Fang states that officials and people, to the number of 3,000,000, have given up the opium habit since the issue of the anti-opium decrees, and that compared with three years ago the opium smokers are now sixty-five per cent. less. The cultivation of the poppy and the revenue from opium has been decreased by half. He proposed that the government should establish an opium monopoly, but this has not been approved.

The government, after considerable vacillation, has now made up its mind to utterly prohibit the planting of the poppy—with nearly complete success. The people

in opium-planting provinces are feeling the economic disturbance caused by this, and the price of foreign opium has gone up to over treble the former price. Hongkong has been ordered by the government to close its opium dens, but negotiations are still proceeding. The British government on its part has, from time to time, made official investigations as to the good faith of the Chinese government in the matter of opium prohibition, and is loyally carrying out its agreement about the annual decrease from India, although it is to be feared that great quantities of opium are shipped from India to ports outside of China, from which it is re-exported again to China.

The Anti-Opium Society has met with a great loss by the death of Dr. DuBose, its first and only president, on March 22nd. A reconstruction of the society in China, with a view to broaden its basis, is now under discussion.

Dr. Arthur H. Smith on pages 11-12 of this Year Book gives his mature opinion of the present position of the opium reform, and to this we refer our readers.

CHAPTER XXVII.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

I. IN CHINA (from Report).

THE past year (1909) has proven to be by far the best year in the history of the Young Men's Christian Associations of China and Korea. Advance has been made in every field and in every phase of the association's activities. The membership, contributions toward current expenses and equipment, the attendance at religious meetings, the enrollment at Bible classes, the subscriptions to periodicals, the sales of literature, the number of men joining the church as a result of the association's work,—all show a substantial increase.

Last year's report mentioned as the greatest problem which faced the movement the securing of a trained secretarial force from the young men of the Orient. It is most gratifying to note therefore that one of the most striking advances of the present year has been the additions to the secretaryship from Chinese young men of education and standing. The willingness of such men at large personal sacrifice is one of the surest tests of the depth of the impression which the association is making and the best guarantee of its becoming thoroughly orientalized. In its foreign staff also the Association has been much strengthened.

The most notable progress of the year has unquestionably been in the religious work. This has been true in all parts of the field, and not only in the religious meetings but in the Bible classes and the personal dealing with men.

The Shanghai association surpassed the total attendance of 10,000 at the religious meetings during

twelve months of 1908 within the first three months of 1909, and revealed the remarkable total of nearly 30,000 for the year. In this association meetings definitely planned to lead men to a decision have been held during the year. At one meeting thirty-five men and at another fifty-five men signed cards indicating their decision to become Christians. In the Seoul association a total attendance of over eighteen thousand is recorded at 46 religious meetings. On the day of prayer for students there were over three thousand in attendance; it being necessary to hold four different meetings for them all to find a seat in the auditorium. The year has marked an increase in the meetings of the Hongkong association of 100 per cent. At Tientsin fifteen men have been baptised as a result of the association influence, and others have applied for admission to the local churches. In the same centre there are marked evidences on every hand of a changed attitude toward Christianity. One of the notable events indicating this change was the meeting conducted by Dr. Chapman and Mr. Alexander at the city branch. It was an audience not usually accessible to Christian influence, and one with great possibilities. During the two and a half hours that the meeting lasted there was closest attention. After repeated tests and full explanation seventy men publicly expressed their desire to know Jesus Christ. Mr. Chang Po-ling, who was present, well prophesied: "This is but the beginning. Great times are ahead of us." A series of evangelistic meetings have just been conducted by the Hongkong and Canton associations with deepening interest and growing attendance; over twelve hundred being present at the closing meeting.

The policy in Bible study, adopted as a result of the visit of Mr. Clayton S. Cooper, has included

(1) Organization into smaller groups.
(2) A weekly normal class for group leaders.
(3) A yearly Bible institute.
(4) Popular lectures on Bible study.

One result is a four-fold increase in enrollment throughout the entire field. The Peking Student Associations show an enrollment of 627, divided into sixty-seven groups. Of these men 400 are reported as studying their Bibles daily, and three weekly normal classes are held for the group leaders of the city. A Bible institute, the first to be conducted in Peking, was held during the autumn with six addresses on the importance of Bible study. The Bible institute has been a feature of the work of the Tientsin association for the past seven years, but the institute of this year has marked a decided advance over those of previous years. The attendance was 1,500, mostly of the student class. Many were enrolled during the meetings and classes have been started in the association building, in chapels throughout the city, in the homes of the secretaries and association teachers. At a meeting conducted by Mr. Geo. T. B. Davis seventy men joined the Pocket Testament League, thus signifying their determination to make it the rule of their lives to carry a New Testament with them constantly and to read at least one chapter of the Bible daily. Besides the students in day and evening classes the Seoul association has 350 different men enrolled in 21 classes. Last year's enrollment of 357 in the Shanghai association has increased to 600, nearly 500 of whom are not yet Christians.

In distant Chentu among the non-Christian students the Bible class is found to be one of the most practical evangelistic agencies. At the beginning of one of the classes only one student gave an affirmative reply to the question, "Do you believe in a God?" and yet the students attended with remarkable regularity, spent no little time in preparation of the lessons and a changed attitude was soon apparent.

This growing interest in some quarters is being manifested among men of high standing in the Chinese community. In a city where the association has been established for several years and has consequently had

time to make its influence felt, one of the secretaries reports as follows:

"There are many evidences of a deepening interest in Christianity on the part of leaders here such as we have never seen. The president of one government institution is a member of a Bible class; the vice-president of another important institution confesses that his becoming a Christian is inevitable; an aged and very influential member of the *literati*, through the influence of his son, recently converted in the association, has become an inquirer and is attending the association meetings; the head of a large business concern, a man of official rank as well as wealth, is earnestly inquiring of a member of our Board of Directors as to Christianity, spending nearly all of last Sunday on the question. Another gentleman of very high standing, a Chinese scholar and writer on Confucianism, has recently been attending our meetings, and in a number of interviews has shown a sympathetic interest in Christianity."

The association is having to cope with a most vigorous anti-Christian propaganda, and the difficulties which young men experience in accepting Christianity in the turmoil of life in the Far East at the present time, is considerable. A recent investigation secured the following as the essence of answers to the question, "What constitute the five chief obstacles in the way of a Chinese young man becoming a Christian?" Opposition in the home, by parents and wives, who "think that in giving up ancestor worship (the centre of home life in China) their dead ancestors will be angry with them and will make a curse upon them." The children's view point is thus given by another: "We are under the influence and control of our parents and guardians, disobedience to whose instructions will be unfilial, and the greatest of crimes that can ever be committed by a Chinese young man." "It is far different to mere moral cowardice."

"Confucius," writes one, "has long been teaching us to be in love with one another, and Christianity has the same object. Why is it necessary to introduce a foreign religion to take place of our own?" "Religion," says another, "is the same in every country; the forms alone vary in different parts of the world. China's forms are best suited to her customs." And another, "we have our religion; why do we want to adopt a foreign one, which opposes our customs in every way?" "Many men," writes still another, "connect Christianity with the foreigner and the missionary with his foreign government; they fail to recognize that the Protestant missionaries are working independently of the ministers at Peking and the Consuls sent over to China to protect them."

Materialism, rationalism, scepticism and often atheism are given as a chief hindrance. The seed brought in from Japan and scattered promiscuously has already taken root.

The hongs, banks, and other business houses of such ports as Shanghai, Tientsin, and Hongkong are filled with Chinese young men but partially prepared for the duties which they attempt to perform. The pressure of poverty often forcing mere lads to seek employment; the lack of educational facilities and the displacing of China's old system of commerce by modern business methods have been contributory causes to this state of affairs. The result is not only a serious handicap for life to the young men themselves but an enormous economic waste to society. The evening classes of the Association, therefore, to the extent that they afford a remedy for this deficiency, become a matter of importance to the community.

Fortunately the problem is simplified by the acuteness with which the young men themselves feel their lack and the eager diligence with which they pursue their studies when an opportunity is afforded them to learn. The crowded classes of the evening schools of

the Associations are proof of this desire on the part of the young men to use their leisure hours for increasing their working efficiency. The gain in attendance upon the educational classes at Foochow over the preceding year is one hundred and fifty per cent. The attendance is only limited here and in Peking by the size of the Association buildings. At Seoul, although the new building has been occupied but a year, some of the educational classes have waiting lists. As a rule the longer the hours the more popular the classes.

In Korea industrial subjects are being taught with marked success. The classes in the Seoul Association in wood and iron work, although conducted without adequate equipment, have proven that a wide field exists for this kind of effort.

The experience of the year has brought into clearer relief the importance and hopefulness of the evening school as a field for religious work. In one of the Associations a series of weekly lectures on religion and ethics was instituted with the purpose of giving explanation of the leading teachings of Christianity. At the same time a Bible class was organized, attendance upon which was purely voluntary. Both features proved a decided success. The number of Bible classes increased to four, and the attendance, although the membership was non-Christian, averaged about 45 per cent. of the total attendance at the evening school. At the close of the first term a group of ten and of the second of twenty men agreed to meet regularly for serious study of Christianity with a view to its personal acceptance.

So great is the demand for education the Association does not find it feasible to confine its educational work to evening classes. The demand that the rooms used by the students at night should be opened for day classes continues as insistent as ever. The Association building thus becomes a hive of busy industry from nine in the morning until ten at night.

One of the best indications of the hold which the Association is getting upon the communities of the Far East, in which it is established, is their willingness to subscribe to this work. Exclusive of the salaries of the foreign secretaries the current expenses of these Associations are raised locally. Their yearly budgets are from six to thirty-seven thousand dollars, raised largely by tuition fees from day and evening classes, membership dues, and subscriptions. In addition to raising their regular budgets three Associations have, during the year, conducted financial campaigns which call for special comment.

Through the invitation of Prince Ito, one of the secretaries in Seoul made a visit to Japan, where through the personal coöperation of Baron Shibusawa, he raised from Japanese friends over Yen 11,000 toward the endowment fund of the Seoul Association. The fact that this money was given for work in a distant city, to be used by the men of another race, and that it came almost altogether from non-Christian sources renders the canvass remarkable. It is a testimony not only to the interest of prominent Japanese in the Association, but is indicative of its possible power as a harmonizing force.

During May the directors of the Shanghai Association learned that the lot in the rear of the present property on Szechuen Road was to be placed on the market. If sold to others, the possibility of enlarging the present building, which is already crowded and of meeting the urgent demand for a boy's department, might be permanently lost. Although the canvass for the lot on which the building is placed had been closed but a few months before and financial conditions in Shanghai were worse than for years, the faith and enthusiasm of the leaders demanded an appeal to the city to save the lot for the extension of the Association's equipment. It was also decided to include in the amount asked for the cost of an athletic field, a total of Taels 65,000. Within twenty-one days the amount had been

subscribed. The canvass was carried on very largely by the Chinese secretaries and a few Chinese members and the subscriptions were very largely from Chinese sources. One notable circumstance was the unanimous vote of the Municipal Council to give Taels 5,000 toward the fund.

In August the Board of Directors of the Tientsin Association, secured an option on a most desirable lot for Tls. 31,500. The limit of this option made a short term canvass necessary. This was inaugurated October 23rd. In a canvass of seven weeks this amount was pledged and paid in and the purchase completed, and in addition sufficient pledged to meet the current expenses for the year. Tls. 36,700 was pledged by 504 persons. The first pledge was for Tls. 20,000, given by Mr. Ou Yang, a prominent Chinese business man of the city previously unknown to the Association workers. This was paid in before the close of the canvass; 95 per cent. of the entire amount secured came from Chinese sources, and a largely majority of the pledges were secured through the efforts of members of the Association. 92 per cent. of the contributions were paid in either before the close of the canvass or within two weeks after.

The greatest improvement in the work of the Student Associations has been along three lines :

(1). There has been an increased emphasis upon the work of *evangelizing the non-Christian students*, both those in the Christian institutions and also those in the government schools. This has come without decreasing the splendid work already being done for the non-student class. In Nanking University this work resulted in some thirty men becoming Christians at one time.

(2). The *Bible classes* have shown better judgment in their selection of courses, study groups have more largely replaced reading circles, larger numbers have been enrolled and the leadership has been more efficient. This work is growing so rapidly both in size and depth that it already demands the entire time of a special Bible

study secretary. The demand is now so strong that provision is being made for producing and publishing a literature in Chinese upon the pedagogy of Bible study.

(3). For many years the church as a whole and all those connected with the student work have been praying that the great dearth of suitable *candidates for the ministry* in China might be met by the offering of some of the splendid young men in our missionary colleges. The past year has been a large answer to these prayers. Last Chinese New Year a class of six strong young men was graduated from Boone College and are now serving as deacons in the Episcopal church preparatory to receiving full ordination. Of the seven who received degrees at the last commencement at William Nast College in Kiukiang six are already members of the Methodist Conference. During the spring at Nanking University and Union Christian College, Nanking, there was a movement resulting in more than thirty men deciding to give themselves to Christian work. The Volunteer Band in Peking University continues large. Pastor Ting Li Mei conducted meetings in the Shantung Union College at Weihsien in the spring, which resulted in more than one hundred students and teachers deciding to enter the ministry. The whole of the senior and junior classes and some of the instructors will go this Chinese New Year to the Theological Seminary at Chingchowfu. In the autumn they formed a volunteer band and signed a declaration card. Not one of these men has yet yielded to the pressure which has been put upon them to give up the purpose. History rarely records such an offering of lives for the Christian ministry.

The Year's Literature.---The year has been one of the most marked development in the production of literature and its distribution. Two new editorial secretaries were added to the staff at the Chinese New Year.

In continued fulfilment of the specific task committed to it by the Shanghai Centenary Conference the General Committee has devoted the largest share of its attention

to the publication of literature for young men, to text-books and pamphlets on Bible and Mission Study. Aggressive efforts were made throughout the year to widen the influence of the Chinese edition of *China's Young Men*, the paid circulation of which grew from 3,700 in January to 5,279 in December. A larger measure of self-support was also secured through an increase in advertising, and on the purely mechanical side of its production and distribution the magazine has ceased to be a financial burden to the committee. The following table, showing its circulation by provinces, is evidence of the widespread influence of what may be called "the most widely circulated Christian periodical in China."

Anhwei ..	83	Hupeh ...	400	Shantung...	353
Chekiang...	392	Kansuh ...	23	Shansi ...	81
Chihli ...	305	Kiangsi ...	61	Shensi ...	31
Fukien ...	633	Kiangsu ...	917	Szechuen...	124
Honan ...	53	Kwangsi ...	13	Yunnan ...	28
Hongkong..	62	Kwangtung..	950	Japan ...	502
Hunan ...	94	Manchuria...	101	Korea ...	2
				Foreign ...	71
				Total ...	5,279

9 new books were issued and 14 reprinted.

Physical Training.—The notable sign of progress of the year in physical training has been the establishment of systematic gymnasium work in the Shanghai Association under the direction of Dr. M. J. Exner. During the year class work has been regularly carried on with sufficient continuity to test its adaptability to this new environment. Eight classes were maintained throughout the season—one of picked men in training as leaders, one for young business men, two for students in the day-school who were members of the Association, two for other students in the day-school and one for the training of physical directors. In this last were enrolled five men who have come to Shanghai for thorough prep-

aration as physical directors in associations and colleges. These men, who have come from Nanking, Hangchow, Tientsin, and Seoul, are taking a two years' course in the technical studies and practice of physical training. In addition four public gymnastic exhibitions were held to popularize class work.

In connection with the land campaign in May the Shanghai Association secured an excellent plot of ground for an athletic field.

At Tientsin the Association continues to exert a large influence in the development of a system of physical culture among the educational institutions. Special athletic instruction has been given at Pei Yang University, the Government Army Medical College, the Government Middle School and the private Middle School.

II. IN JAPAN AMONG CHINESE STUDENTS.

Although it has been but four years since the Christian work for the Chinese students in Japan was begun, yet it has reached a phenomenal growth, due to the peculiarly advantageous conditions presented by the great body of Chinese students in Tokyo. The religious, social, and educational character of the Young Men's Christian Association affords many chances of mixing with the young men in various relations. If one remembers that every province in China is represented by the students in Japan, and further that they belong to the best and most influential families of China, it will be readily seen that to influence these men will eventually reach a larger constituency than could be reached in any other way. Never in the history of missions has such an opportunity been given to the church. The bearing of the Young Men's Christian Association work among these men in its relation to the regeneration to China, and Mission work in particular, is obvious.

One means of reaching the men in Tokyo is by teaching English. In our evening classes, during the fall term of 1908, we had a total of 446 students, representing every province of China. The class room affords opportunities of gaining the respect of the men, and such a vantage ground, followed up by getting them into our distinctively social and religious meetings, forms a lever of influence. The statistics of 1908 shows a total of 203 members of the Young Men's Christian Association—"active" and "associate." Some of these have returned to China, some remained with us. Not every member becomes an earnest pro-Young Men's Christian Association advocate, nor a sincere Christian, but the point to be emphasized is that we gained at least 200 fewer anti-Christian individuals. This negative aspect is important and weighty.

The fact that the students of China, who have always opposed progress in every form, should go abroad in such vast numbers, was an open admission that China must change. In the spring of 1906 the fact that a new door of great promise had been opened for Christian work, was realized, and the Young Men's Christian Association was asked by the missionary body of Shanghai to undertake this work. In the spring of 1907, there were enough students connected with the Young Men's Christian Association to make possible the establishment of a church.

A little later, at the Centenary Conference, it was decided to select some one church to represent all the Christian churches in China, so that the ideal of Christian unity represented by the Young Men's Christian Association should not be broken. A committee was appointed to decide the matter, and they chose the Rev. Mark Liu, the pastor of the Methodist Church in Tientsin, to become the pastor of this representative church. Ever since his inaugural at this post he has been most earnest and energetic in winning students to become real disciples of Christ.

The passing away of the late rulers of China and the enthroning of the new and more progressive one was the most noted event in China during 1909. This change of rulers has had a striking influence on the Chinese students body in Tokyo. It has caused this body of some 4,000 students to be more hopeful for their country's welfare. They believe that China is now destined to be in reality a world power. This has inspired them to greater effort in order to prepare and equip themselves for serving their country. Formerly, when larger numbers of students came to Tokyo for learning, many of them were pessimistic as to their country's future and naturally held revolutionary ideas. Now a greater unity and more genuine patriotic spirit is manifested. This, together with the fact that the students now here are a stronger type of men and better qualified, makes Christian effort in their behalf all the more important and urgent.

Owing to the great demand in China for teachers and men of training, many students are constantly returning to take up various positions. Also, not a few are studying here preparatory to entering some college or university in America or Europe. Now is the time in the lives of these men for influencing them for Christ. The following letter, from a veteran missionary in China, will illustrate the importance and urgency of this:

"A few weeks ago, as I took the Boston and Albany train at Worcester, Mass., I saw a fine looking Chinese young man standing near the door. He returned my bow and smile, and I said: 'I'm going to Tientsin, China, soon, and would like to talk with you.' He talked freely about the new China and gave me his ideas on the kind of a school needed for girls. . . . . He was on his way to Anu Arbor to study law. 'Are you a Christian?' I asked. 'No,' was the reply, 'but I am studying Christianity. I have been studying various religions to find the best. I do not like Buddhism. I now have a feeling that Christianity is better than Confucianism. I believe that Jesus Christ is stronger than Confucius. It seems to me that Jesus gives the affirmative, while Confucius gives the negative. The affirmative is always stronger than the

negative.' When asked as to how he came to study Christianity, he said: 'I began to study the Bible in the Chinese Young Men's Christian Association of Tokyo.'"

Truly it has been said by Rev. H. Loomis, of the American Bible Society: "God has thus given in Tokyo an opportunity that has never been equalled to reach the representatives of the vast heathen population of China."

When I arrived in Tokyo three years ago I found only six Christians among all the large army of Chinese students. The Christian work among them has steadily grown. It has, like most Christian work, had to fight its way against prejudice, superstition, immorality, materialism, and many other kindred evils, but thank God, it has triumphed over them all and has borne the fruit of its labor as well as materially widened its scope of usefulness and influence.

During the year 1909 land was bought for the Arthington building. The New Association and Hostel building was completed in December, and on January 8th, 1910, the formal opening took place. Before formally opening the building to public use the Association conceived the idea of inviting all the Chinese Christian men to the building for a three days' retreat or conference. The main purpose of this conference was to deepen the spiritual lives of the men. Another object was to devise means for carrying on more effectively the Christian campaign among the Chinese students.

The Chinese Young Men's Christian Association and Hostel was erected at a cost of Y. 10,000 in the very heart of the student section of Waseda. The building contains provision for 30 or 40 students in the dormitory.

The most important advance during the present year and the most far reaching in results has been along the line of Bible study. An Evangelistic Association was formed among the students with the expressed

purpose of "making Christ known to the people of China." Twenty men have declared their purpose to carry out the objects of this Association wherever they might be—in Japan, China, or elsewhere. Practically every Christian man has been enrolled in some Bible class of the Association. Each evening fifteen minutes is devoted to Bible study and prayer for the students in our educational classes. When this was first introduced, nearly all of the non-Christian students fought shy of the meeting. Now, however, this short service has become popular, and is attended by nearly all the students enrolled in the evening classes. An Evangelistic Bible Class has been conducted at the Waseda Department with increasing interest. At the same hour a normal training class is held at the Central Department. Some of the men, trained in this class, are now leading prayer meetings and speaking at the Evangelistic Bible Classes. These, together with the other Bible classes held in the Association, the Naval School and the homes, give cause for thanksgiving to God.

We have as yet left unmentioned the work among the Korean students in Tokyo, who number over 700. There is a deep and genuine interest among them toward Christianity. At this writing there are more than 30 awaiting baptism. These men have been in training some time in the Association Bible Classes. Of the 110 members enrolled in the Korean Young Men's Christian Association, 30 are active and 80 associate members. Sixty-six have been enrolled in the Bible classes during 1909 and 192 in the educational classes. Seventy-eight young men want to become Christians and also wish to join the church.

There is an urgent need for a dormitory for the young Korean Christians, where they may stay together for prayer and Bible study. Such a dormitory would form a strong Christian centre and would influence largely the whole Korean student body.

Statistics of Chinese Students, January, 1910.

Name of School.	*Gov't or Private.*	*No. Enrolled.*
Keigakudo	Private	130
Iwakura Tetsudo Gakko	,,	110
Toa Tetsudo Gakko	,,	80
Toyo Daigaku...	,,	3
Waseda University	,,	511
Shinbu Gakko	,,	160
Seijo Middle School...	,,	221
Keio Gijuku	,,	19
Hosei Daigaku	,,	560
Tokyo Higher Technical School	Government	158
Imperial University	,,	50
Higher Normal School	,,	85
First High School	,,	70
Tokyo Higher Commercial School ...	,,	50
Chuo Daigaku	Private	153
Dobun Shoin	,,	70
Nihon Daigaku	,,	10
Meiji Daigaku	,,	750
Koto Shihan Fusoku Chugaku	,,	1
Tokyo Foreign Language School... ...	Government	2
Seisoku English School	Private	300
Shisei Gakko	,,	44
Seisoku Yobiko	,,	200
	Total,	3,737
Students studying in military schools and in other schools and with private teachers (estimated)		500
	Grand Total,	4,237

J. M. CLINTON.

CHAPTER XXVIII.

WORK FOR CHINESE ABROAD.

CHINESE are found in nearly all of the important trading centres in the world, and it is gratifying to find, upon investigation, how much missionary work is being done for them and also how marked have been the results. In this chapter of the Year Book will be found a list, not of all the places where Chinese are resident abroad, but of places where it is known that there are missions to the Chinese, and a brief account of the work of these missions in so far as reports have been obtainable. That the list is very incomplete is due to the casual manner which has been the only one in which information could be gained and to the impossibility of getting in touch with all parts of the world within the five months at our disposal. In future numbers of the Year Book it is hoped that this chapter may show a much more complete record, and to this end it is requested that any who know of the existence of work for the Chinese abroad that is inadequately reported here will send information of such to Dr. MacGillivray, with the name of at least one person in the mission to whom requests for full information may be addressed. We are not aware that the facts of such work have ever been gathered, and except in a few cases it has been only by hearing of one here and one there that the present compilation has been effected.

1. Australia :—Apart from the fact that the C. M. S. has work in Melbourne no information has been obtained.

2. British North Borneo :—Chinese population about 25,000. The Basel Mission opened work in 1906, and reports 800 Christians in 6 congregations at Kudat, Happy Valley, Sandakan, Jesselton, Papar, and Beaufort. The mission station is at Happy Valley. Four chapels have

been built at a cost of $4,000, raised locally. Two congregations fully support their own preachers and teachers. An English school has been self-supporting from the beginning. About 100 pupils are attending four schools. The S. P. G. has two catechists for preaching and one for teaching; they report about 400 Christians.*

3. Burmah :—Rangoon. American Baptists.

4. Canada :—Montreal, Toronto, Vancouver, and Winnipeg.

5. Formosa :—Chinese population at the end of 1908, 3,019,412. The first to begin work was the Roman Catholic Church, 1849. Seventeen chapels throughout the island, and one or two small orphanages. 1,900 Catholic Christians.†

The Presbyterian Church of England opened work in 1865 and that of Canada in 1872. The latter work in the north, ministers to about 1,000,000; and the former in the south ministers to about 2,000,000. Methods used are: Medical work; girls' boarding-schools and boys' boarding middle schools, with primary schools in country chapels; book-room, printing-press (*Tainan Church News* issued monthly for over 24 years). For the rest the following table shows conditions in the summer of 1909 :‡

Mission.	Foreign Missionaries.		Formosan.					Schools.							Church Members.			
	M.	F.	Pastors.	Preachers.	Hospitals. Number.	Hospitals. Assistants.	Bible Women.	Boarding. Boys.	Boarding. Girls.	Primary. Number.	Primary. Scholars.	Theol. Students.	Elders.	Deacons.	Adults.	Children.	Formosan Contributions.	Presbyterates.
Eng. Pres. ...	8	4	5	56	3	7	3	60	60	9	255	23	107	169	3,525	2,746	$14,693	1
Can. „ ...	4	2	4	55	1	...	9	...	35		...	12	49	46	800	...	5,318	1

* See *Chinese Recorder*, Vol. 40, No. 9, September, 1909.

† Géographie de L'Empire de Chine, L. Richard. Table on p. 321.

‡ *Recorder*, September, 1909 (as above).

6. Hawaii:—Honolulu. The Hawaiian Board has carried on a mission work among the Chinese for many years. One organized church: 160 adult, 200 children, members. Services in Chinese. Sunday School, 200 to 250 children; largely conducted in English. Y. P. S. C. E., Chinese Y. M. C. A., and branch mission Sunday Schools. In 1907 contributed $200 for current expenses, $100 to Hawaiian Board, $12 to American Board, $25.00 to American Missionary Society, and sundry others. The Sunday School supports its own Chinese missionary in China. There were 21 workers connected with the Chinese work in the different islands, 6 organized churches and 11 other chapels. Superintendent makes frequent trips to plantations and holds services among the laborers. The Mills Institute is an educational institution for Chinese boys.

The American Church Mission also has a thriving work among the Chinese, and Bishop Restarick speaks with highest praise of the Chinese Christians. But no report has been received.

7. Japan:—Tokyo. Chinese population, 3,500. Mission work is carried on by the Y. M. C. A. The Wesleyans, C. M. S., and C. I. M. have assisted, and a C. M. S. missionary is still at work. At the China Centenary Conference a Chinese Christian church was organized and placed under the care of the American Methodists, who have a Chinese pastor resident. There is a branch of the Y. M. C. A., at Waseda University. The Chinese have shown much interest in Christianity, as witnesses a report by Mr. F. S. Brockman, printed in the *Chinese Recorder* for May, 1910, page 373.

8. Java:—2 Chinese congregations of the American Methodist Episcopal Church.*

9. Johor.

10. Macao:—The Chinese population about 75,000. There is a branch church established fifteen years ago

* *Recorder*, September, 1909.

by the self-supporting Chinese church of the London Missionary Society in Hongkong. The latter grants $250.00 annually, and there is about an equal amount raised locally. The latter congregation have a building that cost $2,5000.00, in which the Sunday congregation meets—from 80 to 100 persons.

Evangelistic effort is carried on in preaching-halls by the Bible Mission Society, of which Mrs. S. C. Todd is the head.

11.—New Zealand :—

(a) Presbyterian Church of N. Z. (Work among Chinese) :

Staff and location : Rev. Alex. Don, Dunedin. Regular work.
(Chinese) Mr. F. L. Law, Dunedin. Regular work.
(Chinese) Mr. T. F. Loie, Auckland. Regular work.
———. Greymouth. Visited regularly.
Membership of Dunedin church, 12 ; adherents 150-200.
,, Greymouth station, 4 ; ,, 50- 60.
,, Auckland ,, (just opened).
Mission Classes at Oamaru, Timaru, Nelson for some years.

(b) Anglican Church in N. Z. :

Catechist, Mr. Daniel Wong, stationed at Greymouth in 1901 ; transferred to Wellington in 1902. Fine little church built (cost with site £1,085) in 1905. Mr. D. Wong died March, 1908. Another catechist stationed 1909, but said to have resigned recently. Classes at Napier and Blenheim.

(c). Interdenominational Classes carried on at Auckland for some 6 or 8 years past, at Palmerston North, Masterton, Wellington.

(d). Baptist Classes at Dunedin, Invercargill, Wellington, Christchurch. At Christchurch a little mission hall built for the class. In Dunedin the class is a part of the ordinary Sunday School. Numbers in 1909: 24 scholars, 22 teachers on roll; average attendance 18 scholars, 16 teachers.

(e). Wesleyan Methodist Classes at Dunedin and Wellington.

(f). Church of Christ Class at Wanganui.

(*g*). Rev. B. G. Fox (Anglican) and others regularly distribute Christian literature.

12. Penang:

Brethren's Mission.

American Methodists. Anglo-Chinese School.*

13. Philippines:—The American Church Mission has recently taken over the work of the Methodists, and reports for 1909: 16 baptisms and 42 confirmations. Rev. Hobart E. Studley in his report to Bishop Brent says. "We have now on our communicant list nearly all of those who were formerly members of Protestant churches in China and are now resident in Manila." Regular services are held every Sunday and evangelistic services every Sunday and Thursday. The day-school has been closed, but the night-school continues to do good work. Six of those reported as baptized and confirmed were reached through the schools. About 1,000 *pesos* have been contributed locally towards a church building fund.

14. Siam:—Bangkok and Island of Tongkah. The American Baptists are in Bangkok. In Tongkah resides the only medical missionary to the Chinese in Malaysia, a member of the Brethren's Mission.

15. Sumatra:—One congregation of the American Methodist Mission.†

16. The United States:—Boston, Chicago, Denver, New Orleans, New York, San Francisco.

New York: The St. Bartholomew's Chinese Guild has just completed its 20th year. "The work of the guild has two distinctive parts. . . . The secular protects their (i. e., the Chinese) rights in law and business transactions. During these years over 23,000 matters have been attended to . . . . Personal services have been rendered to the Chinese in over 15 cities. The religious work includes the Sunday School, the Christian associa-

* See article "The Chinese in Malaysia."—*Recorder*, September, 1909.

† *Recorder*, September, 1909, p. 505.

tion. and religious services." Number of baptisms: From 1889 to 1899, 21 ; from 1899 to 1909, 61.*

San Francisco: Chinese population in 1906, 7,000—Presbyterian Church, Presbyterian Young Men's House, Occidental Board of Foreign Missions in the Chinese Women's House, Baptist Chinese Church and School, Chinese Congregational House, Methodist Church.

Women workers, both American and Chinese, visit the women in their homes regularly. The Chinese Women's Home does a large work in rescuing unfortunate women.

Educational work is carried on in Mission schools, where both boys and girls are given a good education.

"Taking it all in all the missionary work in the Chinese colony in San Francisco has been crowned with great success in the past, and prospects are that it will meet with even greater success in future."†

G. F. MOSHER.

---

* From Report of Mr. Guy Maine, superintendent.

† Article by Rev. Ng Poon-chew in *Recorder*, September, 1909.

CHAPTER XXIX.

THE GREEK CHURCH.

AT the end of the year 1909 were: Bishop Innocent, the chief of the Russian Orthodox Mission, two Archimandrites, ten priests, three of whom were Chinese, six deacons, two of whom were also Chinese, three psalm-readers, ten monks, and seven nuns.

The Mission has several branches—one convent of the first class in Peking, three conventual churches, two in Manchuria and one in St. Petersburg, fourteen Mission quarters in China, one church of the diplomatic legation in Peking, three churches in Hankow, Dalny, and Port-Arthur, two chapels and five churchyards in different parts of China. There are fifteen schools. One of them is an ecclesiastical school for the education of the catechizers in Peking, twelve for boys and two for girls. Three new Mission quarters have just been opened this year.

The translation commission finished the translation of the Epistles of the Apostles, psalm-books and prayer-book with interpretations. It printed important selections from the Pentateuch and the New Complete Chinese Russian Dictionary under the editorship of the chief of the Russian Orthodox Mission, Bishop Innocent. This dictionary comprises 2,100 pages. It contains 16,845 Chinese characters and about 150,000 familiar expressions from Chinese classics and also a summary orthodox catechism by Bishop Innocent. The printing office continues to edit the journal of Mission, *Chinese Good News*, and Chinese-Russian-English calendar. About one hundred designs from the Bible, illustrated by the artist Doré, have been printed, and also some large coloured pictures concerning important biblical events. The Explanations of the Creed, the second part of

the church book, explained prayer-book and one part of new psalm-book have been printed. The meteorological station is in charge of one of the monks, who sends his records to the Chief Nicholas Physical Observatory. A female committee worked as before, looks after the girls' school. Handiwork and embroidery are taught.

The following are the names of the places in China, where the Russian church have work: The centre of Mission work is in Peking. There are a church and school in Yungping and a church in Peitaiho. A conventual church and house in Harbin and also in Manchuria. There are a church and school in Doondingagu and only a church in Tientsin. Weihui, Honan, has a meeting house and school. But there are only schools in Kaifeng, Cisiang, Sangtaogeng, Nilisiang, Taokou, Honan, Yengdefoo, Fengkow, Hamen, and Shanghai, where there are the church and school.

O. FIGOUROVSKY.

CHAPTER XXX.

ROMAN CATHOLIC MISSIONS IN CHINA.

NN. SS. les Évêques et Vicaires Apostoliques.

(octobre 1909)

Évêché, Vicariat, Préfecture ou Mission	Nom européen et chinois	Titre
	I. Missions Etrangères de Paris	
Mandchourie S	Mgr Choulet Marie-Félix	Zéla
Mandchourie N	Lalouyer Pierre-Marie	Raphanée
Se-tch'oan NW	Dunand Marie-Julien	Caloë
Se-tch'oan E	Chouvellon Célestin-Félix	Dansara
Se-tch'oan S	Chatagnon Marc	Chersonèse
	Fayolle Jean-Pierre	Lampas
Thibet	Giraudeau Pierre-Philippe	Tiniade
Yun-nan	de Gorostarzu Charles-Marie	Aila
	Excoffier Joseph-Claude	Metropolis
Koei-tcheou	Guichard François-Mathurin	Toron
	Seguin François-Lazare	Pinara
Koang-tong (Préf.)	Mérel Jean-Marie	Orcisto
Koang-si (Préf.)	Lavest Joseph-Marie	Sophène
	II. Franciscains.	
Hou-pé E	Mgr Gennaro Gratien	Jéricho
Hou-pé NW	Landi Fabien	Thénare
Hou-pé SW	Everaerts Modeste	Tadama
Chan-si S	Timmer Odoric	Drusipare
Chan-si N	Fiorentini Agapite	Russadir
Hou-nan S	Mondaini Jean Pellerin	Sinao
Chan-tong N	Giesen Ephrem	Palto
Chan-tong E	Schang Césaire	Vaga
	Wittner Adéodat	Milet
Chen-si N	Maurice Gabriel	Lesbi
	III. Lazaristes.	
Tche-li N	Mgr Jarlin Stanislas	Farbeto
Tche-li W	Coqset Auguste	Cardique
Tche-li E	Geurts François	Rinocolura
Tché-kiang	Reynaud Paul	Fussola
Kiang-si N	Ferrant Paul	Barbalissa
Kiang-si E	Vic Casimir	Metellopolis
Kiang-si S	Ciceri Nicolas	Dausara

Evêché, Vicariat, Préfecture ou Mission	Nom européen et chinois	Titre
	IV. Missions Étrangères de Milan.	
Ho-nan N	Mgr Menicatti Jean	Tanis
Ho-nan S	Cattaneo Ange	Hippus
Hong-kong	Pozzoni Dominique	Tavia
	V. Congrégation de Scheutvelt.	
Mongolie E	Mgr Abels Conrad	Lagania
Mongolie C	Van Aertselaer Jérôme	Zarai
Mongolie W	Bermyn Alphonse	Stratonicée
Kan-sou N	Otto Hubert	Assura
Kan-sou S (Préf.)	R.P. Terlaak Evrard	
I-li (Mission)	Steeneman Jean-Baptiste	
	VI. Dominicains.	
Amoy	Mgr Clemente Guttierez Isidore	Augilas
Fou-tcheou	Masot Salvador	Avara
Shikoku	R.P. Alvarez Joseph	
	VII. Jésuites.	
Tche-li SE	Mgr Maquet Henri	Amatonte
Kiang-nan	Paris Prosper	Silando
	VIII. Séminaire St Paul de Rome.	
Chen-si S	Mgr Passerini Pie-Joseph	Acanthe
	IX. Congrégation de Steyl.	
Chan-tong S	Mgr Henninghaus Augustin	Hypaepa
	X. Ordre de S. Augustin.	
Hou-nan N	Mgr Pérez y Pérez Louis	Corico
	XI. Congrégation de S. François-Xavier de Parme.	
Ho-nan W	R. R. Calza Aloysius	
Macao (Ev.)	Mgr de Azevedo e Castro Jean-Paulin	Macao

Vicariats apostoliques	Congrégations	Résidence centrale	Evêques	Prêtres européens	Prêtres indigènes	Chrétiens	Accroissement	Catéchumènes
PREMIÈRE RÉGION.								
Tche-li N.	Lazaristes	Pé-king (9)		56	65	150 582	12 014	24 091
Tche-li E.	,,	Yong p'ing (9)	1	11	1	8 156	1 505	2 000
Tche-li W.	,,	Tchen-ting (9)	1	20	25	55 518	7 018	5 777
Tche-li S.E.	Jésuites	Hien hien (9)	1	52	19	68 631	3 607	17 806
Ho-nan N.	M.E. Milan	Wei-hoei (9)	1	15	2	6 891	708	3 640
Mandchourie S.	M.E. Paris	Moukden (9)	1	32	8	23 354	1 223	8 406
Mandchourie N.	,,	Ki-rin (8)	1	25	8	19 350	3 527	
Mongolie E.	M.E. Scheut	N.D. des Pins (9)	1	39	12	19 864	1 134	5 048
Mongolie Cent.	,,	Si-wan-tse (9)	1	46	23	25 775	743	4 726
Mongolie W.	,,	Eul-che-se-k'ing-ti (9)	1	45	1	13 896	1 400	4 176
DEUXIÈME RÉGION.								
Ili (Sin-kiang) (m.)	M.E. Scheut	I-li (9)		5	0	300		
Kan-sou N.	,,	Liang-tcheou (9)	1	16	1	2 919	643	228
Kan-sou S. (P.A.)	,,	Tsin tch'eou (9)		14	3	1 275	103	633
Chen-si N.	Franciscains	Si-ngan (8)	1	17	28	25 116	724	4 627
Chen-si S.	M.E. Rome	Tcheng-kou (7)	1	15	2	11 489		
Chan-si N.	Franciscains	T'ai-yuen (9)	1	20	13	20 126		5 641
Chan-si S.	,,	Lou-ngan (9)	1	22	6	16 934	1 931	9 877
Chan-tong N.	,,	Tsi-nan (9)	1	27	17	27 472	2 123	18 103
Chan-tong E.	,,	Tche-fou (9)	2	24	5	9 034		13 961
Chan-tong S.	M.E. Steyl.	Yen-tcheou (9)	1	55	13	51 941	5 790	42 051

Vicariats apostoliques		Congrégation.	Résidence centrale	Évêques	Prêtres européens	Prêtres indigènes	Chrétiens	Accroissement	Catéchumènes
TROISIÈME RÉGION.									
Ho-nan	W(P.A.)	M.E. Parme	Hiang-tch'eng.....(9)	1	9		2 717	959	4 600
	S.	M.E. Milan	Nan-yang .....(9)	1	18	11	15 445	2 061	9 450
Hou-pé	E.	Franciscains	Ou-tch ang .....(9)	1	23	20	27 084	1 081	
	N.W.	,,	Lao-ho-k'eou.....(9)	1	15	14	19 282	609	10 050
	S.W.	,,	I-tch'ang .....(9)	1	18	7	12 223	883	5 610
Hou-nan	N.	Augustiniens	Li-tcheou.....(9)	1	26	2	3 428	468	2 975
	S.	Franciscains	Heng-tcheou.....(9)	1	14	7	7 795	694	1 000
Kiang-si	N.	Lazaristes	Kieou-kiang..... (9)	1	17	4	14 064	1 482	8 577
	E.	,,	Fou-tcheou .....(9)	1	21	10	19 080	1 726	3 683
	S.	,,	Ki-ngan .....(9)	1	16	11	10 361	1 040	4 736
Tché-kiang.....		,,	Ning-po.....(9)	1	28	22	28 280	1 280	7 690
Kiang-nan.....		Jésuites	Chang-hai.....(9)	1	129	65	184 364	10 251	110 758
QUATRIÈME RÉGION.									
Koei-tcheou..		M.E. Paris	Koei-yang.....(7)	2	51	17	25 728		
Se-tch'oan ...	N.W.	,,	Tch'eng-tou .....(9)	1	38	49	40 000		15 000
	E.	,,	Tch'ong-k' ng.....(9)	1	49	45	(05)36 861		11 000
	S.	,,	Sui-fou .....(9)	2	43	12	29 783	1 583	4 484
Yun-nan.....		,,	Yun-nan-sen .....(8)	2	29	13	11 305		
Thibet.....		,,	Ta-tsien-lou .....(9)	1	21		2 417	132	600

CINQUIÈME RÉGION.

Fou-tcheou	Dominicains.	Fou-tcheou (9)	1	36	24	48 182		8 625
Amoy (sans Formose).	,,	Amoy (8)	1	16	1	4 546	304	5 214
Hong-kong	M.E. Milan.	Hong-kong (8)	1	13	10	14 945	750	800
Koang-tong (P.A.)	M.E. Paris	Canton	1	70	19	58 917		
Koang-si (P.A.)	,,	Nan-ning (9)	1	26	4	4 277	63	3 216
Diocèse de Macao		Macao (9)	1	63	8	30 347	-1 583(?)	1 799
Procures de diverses missions		(9)		27				
Cisterciens		(8)		7	4			

Résumé

Vicariats apostoliques	38	44	Evêques 45	Un pour 207 509 habitants
Préfectures ,, (P.A.)	4		Prêtres europ. 1 379 / ,, indig. 631 — 2055	Un pour ..... 589 chrétiens
Dioc. de Macao et Miss. d'Ili	2		Chrétiens. 1 210 054	(Un sur.....352 habitants)

APPENDIX I.

IMPORTANT EVENTS IN 1908-June 5, 1910.

1908.

Jan. 1. Hsinning Railway, Kuangtung, opened to traffic.
Jan. 4-11. Second annual native conference of the China Tibetan Border Mission of the C. and M. A. at Minchow, Kansuh.
Jan. 13. The agreement for the Tientsin-Pukou Railway signed.
Jan. Arrival of representatives of the Pentecostal church in Hongkong.
Jan. 21. Corner stone of Yates Hall Shanghai laid.
Jan. 26 to Feb. 2. The West China Conference.
Jan. 26. Sir Robert Hart applies for leave of absence to visit home.
Feb. 5. Seizure of arms and the s. s. *Tatsu Maru* by the Canton Customs.
Feb. 12. Wu Sheng synod meeting. (Pres.)
Feb. Riots in Northern Chekiang.
Feb. 12. Unique Christian gathering at Peking.
Feb. Opening of Wylie Memorial Church, Liao-yang.
Feb. 19. Opening of the American Presbyterian hospital at Chenchow, Hunan.
Mar. 6. The Soo-Hang-Yung Railway agreement signed.
The German government grants 50,000 marks for the establishment of a university for Chinese students in Kiaochow.
Mar. 11. The laws regarding holding meetings and forming societies, in thirty-five articles, drawn up by the Office for the Study of Constitutional Politics, sanctioned by decree.
Mar. 11-17. C. I. M. Kiangsi Conference.
Mar. 14. Imperial sanction given to the press laws in forty-five articles, drawn up by the Office for the Study of Constitutional Politics.
Mar. 20. Ratepayers' annual meeting; Shanghai decides to cancel one-fourth of the opium den licenses in the Settlement at the expiration of each half-year, beginning July 1st.
Mar. 21. German China Alliance Church Conference and Bible school, Chekiang.
Mar. 22. Decree issued commanding effective measures to reduce opium plantation in view of Great Britain's promise to reduce importation experimentally for three years.
Mar. 24. Annual meeting of United Methodist Mission at Tongshan.

1908.

Mar. 28. Arrival of the first passenger train at Nanking.

Apr. 1. Tram cars began to run in Shanghai.

Apr. Edict for compulsory education.

Apr. 14. Serious disturbance at Soochow.

Apr. 17, 18, 19. C. I. M. Church Conference, Hanchang Plain, Shensi.

Apr. 25. Foochow Easter Monday Choral Festival.

May 6. The American and Japanese Arbitration Treaty signed at Washington.

May 14. Riot in Hankow caused by a proclamation issued, by the Taotai, forbidding hawkers and stalls in the public streets.

Revival in Manchuria.

Annual meeting of South Fukien Presbyteries and Synods.

June 7. Sir Walter Hillier appointed by China adviser to the Chinese government.

June Y. M. C. A. Conference at Tungchow.

June 30. Construction work on the German section of the Tientsin-Pukou Railway formally inaugurated.

July 1-6. Conference of Shantung Church at Chinchowfu.

July 11-19. Chinese Y. M. C. A. Conference, Shanghai.

July 20-21. Conference on Sunday School work at Kuliang.

Aug. 5, 6. Second annual meeting of the Chihli Provincial Council at Peitaiho.

Aug. 11. Annual meeting of North China Tract Society at Peitaiho.

Aug. 26. The Nanking City Railway opened.

Oct. 5. The Japanese government announces the total prohibition of the *pari mutuel* at all races, including those of the Nippon Race Club.

Oct. 7. Meeting at Lord Salisbury's house, at which it was resolved to form an Etonian Association for China to support Bishop Cassel's scheme for a students' hostel at Chengtu.

Oct. 9. An Arbitration Convention between China and the United States signed at Washington.

Oct. 13. The Chinese Railway Loan of £5,000,000 for the redemption of the bonds of the Peking-Hankow Railway issued in London.

Oct. 17. Revival in Shansi.

Nov. 10. Trial at Shanghai of H. D. O'Shea, editor of the *China Gazette*, for criminal libel against Judge L. R. Wilfley. Formation of K'en Ch'in Huei or Society for Mutual Fellowship.

Nov. 11. Meetings and revival in Changtefu, Honan.

Nov. 14. Death of the Emperor Kuang Hsu at 5 p.m. Pu Yi, the son of Prince Chun, adopted as heir to the Throne.

1908.

Nov. 15. Death of Tz'e Hsi, the Empress-Dowager of China, at 2 p.m. Valedictory Manifesto of Emperor Kuang Hsu issued as an Imperial decree. Valedictory Manifesto of the Empress-Dowager.
Nov. 23, 24. Meeting for federation in Taiyuanfu.
Dec. 2. Enthronement of Emperor Hsuan T'ung.
Japanese-American Agreement concluded.
Dec. 15, 16. Meeting of Committee on Federation in Soochow.
Dec. 26. The line from Chengchow to Hsianfu (Kaifeng-Hsianfu Railway) opened.

1909.

Jan. 2. Decree dismissing Yuan Shih-kai, Grand Councillor and President of the Waiwupu, from office. The first sod of the southern section of the Tientsin-Pukou Railway cut. Revival in Anking, Anhuei.
Jan. 28. Formation of Hupeh Provincial Council of Christian Federation.
Feb. 1. The International Opium Commission opened at Shanghai.
Rev. William Newell and J. R. Deans visit Shanghai.
Evangelistic Services in Nanking. Mr. Goforth.
Feb. 4. Scandinavian Missionary Conference in Nanyangfu, Honan.
Feb. 27. The International Opium Commission at Shanghai closed.
Mar. 27, April 6. Conference of the Anglican Communion.
Mar. 30. Revival in Weihsien College, Shantung.
Apr. Rev. Lord William Cecil visits China regarding the scheme for establishing a university in China (also Professors Burton and Chamberlain).
Apr. C. I. M. Mission Conference in Kiangsi.
Apr. 13. Formation of Evangelistic Association.
Apr. 19. Revival in Hinghwa, Fuhkien.
Apr. 30. Revival in Chekiang.
May 1. Funeral of Emperor Kwang Hsu (Teh Tsung).
May Triennial Meeting of the Educational Association.
May Meeting of Presbyterian Federation.
May 27, 30. Christian Endeavor National Convention at Nanking.
June 14, Aug. 29. Rev. F. B. Meyer in China in the interest of S. S. work.
June 28. H. E. Tuan Fang appointed Viceroy of Chihli.
Foochow Easter Monday Choral Festival.
Aug. Revival in Tunghiang. Che.
Aug. 23, 24. Conference of Fukien Sunday School Union.
Sept. 24. Opening of the Railway from Peking to Kalgan.
Oct. 4. Death of Grand Secretary Chang Chih-tung.
Oct. Chapman-Alexander Meetings in Shanghai.

1909.

Oct. Revival on the Si-ngan Plain, Shensi.

Oct. 5. Semi-centennial celebration of Protestant Missions in Japan, held at Tokio.

Oct. 13-29. Nanking Bible Institute.

Oct. 14. The first meetings of the Provincial Assemblies in the Provinces of China.

Oct. 26. Prince Ito assassinated at the Harbin Railway Station by a Korean.

Nov. 5-7. Shanghai Bible Institute.

Nov. 9. The remains of the Empress-Dowager carried from the Forbidden City to the Eastern Mausoleum.

Nov. 24-25. Kiangsu Christian Federation Council Meeting.

Nov. 24. H. E. Tuan Fang, Viceroy of Chihli, dismissed from his post.

Dec. 10. The first sod of the Szechuen Railway cut at Ichang.

Dec. 11. Dedication of Kinchow Seminary and Normal School. Union of educational work in Nanking.

Dec. Evangelistic campaign in Tientsin.

1910.

Jan. Formation of local branch of the Educational Association of China.

Jan. 8. Proposal by Mr. Knox for neutralization of Manchurian railways.

Jan. 9. Meeting of Anti-opium Reform in Y. M. C. A., Shanghai.

Jan. 11. Opening of the Chinese Y. W. C. A. home on Haining Road, Shanghai.

Jan. 15. Ting Li-mei's evangelistic meetings at Ichowfu, Shantung. Some 1,700 enrolled as enquirers. From here Pastor Ting went to Manchuria.
Rumours of the partition of China.
Dr. G. E. Morrison left Peking for a trip through Shensi, Kansu and Chinese Turkestan.

Jan. 16. Provincial delegates in Peking petition for the inauguration of the Chinese Parliament.

Jan. 26. Riot at Tunghianghsien.

Jan. 28.-Feb. 10. Annual Council Meeting of the Canadian Methodist Meeting at Chentu, Szechuen.

Jan. 20. Imperial edict to the effect that the opening of Parliament is to be delayed till the 8th year of Hsüan Tung. Also one enforcing opium suppression.

Jan. 30-Feb. 2. The Seventh Annual Conference of Scandinavian missionaries in Northern Hupeh was held at Laohokow.

Feb. 22. Meetings held at Oxford for the furtherance of the project to establish a university for Chinese at Hankow.

Feb. 8. Annual meeting of the North China Educational Board of Managers.

1910.

Feb. 11. Edicts dealing with local government and the reform of the judicial system.
Mutiny of troops at Canton and Soochow.
Riot at Soochow.
Negotiations for Chinchow-Aigun Railway.

Feb. 21. Departure of Rev. J. MacGowan from China.

Feb. 23-25. Meeting of the Biennial Council of the Chihli Provincial Federation of Protestant Missions in Peking.

Feb. 23-March 9. A Bible Institute held at Wuhu.
Memorial submitted to the throne *re* the abolition of slave traffic.

Feb. 24. Chinese army under H. E. Chao Erh-feng push forward to Tibet to establish Chinese domination there. Dalai Lama left for India.

Feb. 25. Dalai Lama deposed.

Feb. 28. A Delegates' conference of the Basel, Berlin, and Rhenish Missions held at Tungkun. Object of Conference is the Union of the Missions.

Feb. 27. Imperial edict abolishing slavery.

Mar. 5. Meeting at Cambridge to discuss university for China.

Mar. 7. The Ministry of Posts and Communications has decided to build a railway from Tainanfu in Shantung to Chentefu in Chihli.

Mar. 12-17. Revival meetings at Mienchuhsien.

Mar. 15. The Ministry of Posts and Communications to commence a railway from Kaifengfu, Honan, to Suchoufu, Kiangsu.

Mar. 16. Sir Frederick Lugard lays the foundation stone of the Hongkong University.

Mar. 17-24. Conference of Chinese workers in Kiangfu, Kiangsi.

Mar. 20. Day of prayer of all Christians for the million movement in Korea.
Revival meetings and evangelistic work carried on by Rev. W. R. Hunt at Nantungchow.

Mar. 28. Riot at Hangchow.

Mar. 29. Christian Endeavour Rally in Foochow to celebrate the twentieth anniversary of Christian Endeavour in Foochow.

Mar. 30. Ten miles of the Canton-Hankow Railway opened.

Apr. Plot in Regent's Palace, Peking.

Apr. 4 Rice riots in Nanking and Nanling.

Apr. 8. Semi-annual meeting of the International Institute, Shanghai.

Apr. 10. 83rd anniversary of Dr. W. A. P. Martin's birth and his diamond jubilee in China.

Apr. 12. Rebellion in Yunnan.

Apr. 13. Riots broke out in Changsha, Hunan.

Apr. 13. Concession granted to American and British firms to construct the Chinchow-Aigun Railway.

1910.

Apr. 15. Mr. F. A. Aglen becomes Acting Inspector-General of the Imperial Maritime Customs.
Apr. 19. Annual meeting of the China Association.
Apr. 26. Disorder in Chekiang.
May 2. Grain riots in Suchien, Kiangsu.
May 4. Negotiations for railway between Tsingtao and Ichoufu.
May 7. Death of King Edward VII.
May 7. Meeting of the Yale Association of China.
May 14. Opening of the Anglo-Japanese Exhibition in London, England.
May 18. Pass through the tail of Halley's Comet.
May 22. Sunday School Day observed throughout the world.
May 20. Meeting of Anti-opium League of China.
May 24. The dollar standard fixed for currency in China.
May 25. Continued requests for a speedy opening of Parliament in China.
June 1. The 27th Annual Conference of the International Missionary Union at Clifton Springs, N. Y.
June 5. Opening of the first Chinese National Exposition at Nanking.

APPENDIX II.

OBITUARIES.

On the 30th of May, 1907, passed away one of China's most noted veteran missionaries in the person of Rev. YOUNG J. ALLEN, D.D., LL.D. Dr. Allen was born in Georgia, U. S. A., studied at Emory College, and upon graduation in 1858 offered himself to the Methodist Episcopal Church, South. He arrived in China in 1860 to labour for nearly fifty years as an active, energetic, devoted missionary to the Chinese. "The founder of a college, and prolific as an author, it is more particularly as a pioneer of Christian journalism that he won distinction. If, not the creator of the modern newspaper in Chinese, he made himself the standard-bearer of the growing cohort, and for forty years he bore it aloft in the interest of Christian civilization. The Anglo-Chinese College remains as his monument," but it was probably in the literary line that he was able to exert most influence.

Rev. WM. SCOTT AMENT, D.D., was born in Owosso, Michigan, U. S. A., in 1852. Graduating from Oberlin, he studied theology in the Union Theological Seminary, New York, receiving a degree of B.D. in 1877. That year he came to China. After spending a year at Tientsin, he was stationed at Paotingfu until 1880, when he went to Peking. There he laboured for twenty-nine years, except when home on furlough. Dr. Ament's work was chiefly evangelistic and pastoral. He was also a member of the Board of Managers of the Peking Methodist University, and took a large share in the development of the North China Tract Society. During the Boxer troubles many of his people suffered, and he did what he could to secure reparation. After the

trouble was over, he threw himself as vigorously as ever into the work of reconstruction. At the Shanghai Conference Dr. Ament was chairman of the Committee on Union.

Rev. Wm. Ashmore, D.D., was born at Putnam, Ohio, in 1824. In 1848 he completed a course of training in Denison University and in the Western Baptist Theological Institution. Three years later found him working in Bangkok, Siam. After furlough in 1863, he settled in Kahchieh, opposite Swatow, and here he laboured almost continuously until he took final leave of China in 1903 for America, where he lived until his death, the 23rd of April, 1909. His life work consisted in laying the broad and deep foundations of a living evangelical church, believing as he did that preaching the Gospel was the greatest factor in the spread of the kingdom of Christ. As teacher, he was the founder and leader of the Ashmore Theological Seminary, a fitting memorial to his great work.

In 1875 Garden Blaikie was born in Edinburgh, and received his early training at Woolwich College, London. Later he studied at Cambridge, obtaining high honours throughout his course. In 1898 he entered the Theological College of the Presbyterian Church of England. As a student he was always interested in Christian work and especially the S. V. M. U. In 1901, after completion of his theological course, he offered himself to the E. P. church, and was sent out to China. Here he engaged in pastoral and evangelistic work in and round Ch'aochoufu, N. E. Kuangtung, and was preparing for larger service when a breakdown in health compelled him to return to England in 1907. On recovery he engaged in deputation work, but suddenly had an attack of appendicitis and died on the 28th of May, 1908.

A native of Glasgow, JOHN SHAW BURDON came out to Shanghai, China, as an ordained missionary in 1853. The T'ai-p'ing Rebellion being then at its height, station work was therefore almost impossible, and Mr. Burdon commenced itinerating. Amidst many difficulties he continued evangelistic work for the first eleven years of his life and made many unsuccessful attempts to open up new stations. Returning from furlough in 1864 he laboured in Peking for eight years. In 1873 he was consecrated Bishop of Victoria, Hongkong. His episcopate of twenty-four years was one of ceaseless activity, including translational and evangelistic work. After a brief sojourn in England he returned to continue translation work, but was finally forced to leave China in 1900, and lived in retirement at Royston until his death, the 5th of January, 1907.

In 1874 Rev. D. W. CHANDLER came to China to connect himself with the Foochow M. E. Mission. In the question of self-support in the Chinese church he rendered valuable service, especially by his enthusiasm and fidelity. In 1880 he was elected president of the Conference. Shortly after he had to return home to Ann Arbor, Michigan, where after a lingering illness of seventeen years, he died on the 21st of December, 1909.

On the 6th of May, 1909, was called home one of China's beloved missionaries in the person of Miss MAY CHAPIN. Miss Chapin was the daughter of Rev. and Mrs. Dwight L. Chapin, the pioneer missionaries of North Tungchow. After twenty years, service the family had to leave China on account of the father's ill-health. It was not until 1905 that Miss Chapin received her longed-for wish and came back to China, settling at Kalgan. Here she gave herself up to a ministry of prayer and quiet personal work until her death, and won the admiration and love of all those who knew her.

In 1898 Rev. T. A. P. CLINTON took charge of the China Inland Mission at Changteh, which became the centre of his labours until his death on the 18th of January, 1909. His unlimited determination enabled him to carry out his ambition to establish a mission within the city walls. Throughout his preaching he always magnified the cross of Christ, and thus brought hope and salvation to many sin-burdened souls.

Rev. GEORGE CORNWELL was born at Peekskill, New York, U. S. A., January 13th, 1866. After graduation he held a pastorate for some time, coming out to China in 1892. As a missionary his sympathies extended to all classes of men, and his influence was felt from Siberia to South Africa; two of his pupils having been sent down to the Transvaal. Chefoo was his station, and he had charge of a large district south-west of the city which he visited frequently in spite of bodily weakness or hardships. Two results of his zealous labour are the fine church building and the Anglo-Chinese School at Temple Hill. Not only Chinese but foreigners were greatly helped by him, especially the sailors of the U. S. navy. His death from cholera on August 26th, 1909, came as a great blow to all those who knew him.

Mrs. MARTHA FOSTER CRAWFORD came to China in 1851 when but 21 years old. During the 58 years of service here, excluding three furloughs, she has done all kinds of missionary work—evangelistic, school and medical in Shanghai and Tengchowfu—confining herself to evangelistic work and the training of Christians during the later 16 years of her life at T'aianfu. Almost every village about Taian has been visited by her with the Gospel, and at every pilgrim season she would go to the Great Temple to try to persuade the women to believe in Jesus, and before her death, August 9th, 1909, she had the blessed privilege of meeting

many Christians who had heard the Gospel from her at this temple.

Mission work in Soochow will always be associated with the name of HAMPDEN COIT DUBOSE, who died on March 22nd, 1910. Dr. DuBose was born in Darlington, S. C., September, 1845, of Huguenot ancestry, and came to China, June 2nd, 1872, opening work in Soochow with the Rev. John L. Stuart, where for nearly forty years he was indefatigable in the work of preaching the Gospel in street chapel, town, and country. Besides he did much literary work in English and Chinese. As president of the Anti-opium League in China, he lived to see his work almost finished.

ERNEST JOHN EITEL, D.D., a distinguished graduate of Tubingen, after a brief pastorate in Germany, was sent to Canton, China, in 1862 by the Basel Missionary Society. In 1865 he transferred his connection to the London Missionary Society until 1879, when he became inspector of schools for the British government in Hongkong. The close of his life he spent as a minister in Adelaide, South Australia. While inspector he was guided by the belief that true strength of character lay in religious teaching. As a sinologist he wrote several books on the Chinese: their customs and religion. Not only did he perform to the full his duties as an official, but as a religious leader also he "had the outlook of the Christian philosopher, comprehensive and far-reaching, combined in rare perfection with that simplicity of soul that marks the devout believer."

Miss AGNES GIBSON came to China in 1884, and after teaching in Ku-chow-fu for about a year, she went with Miss Williams to Ho-kou in Kiangsi. By prayer and faithful perseverance they gradually overcame the prejudices of the people. Her winsomeness of character soon won for Miss Gibson the respect and goodwill of

the officials and gentry and many shopkeepers of the city and district. The mission grew, and five or six out-stations were formed. Later a boys' day school and a girls' day school were opened. In the spring of 1906 Miss Gibson left for her second furlough, but death prevented her ever returning to China.

After spending almost fifty years of service in China, Mrs. C. HARTWELL passed away on the 7th of December, 1908. Mrs. Hartwell was born in Sturbridge, Mass., U. S. A., in 1823. After graduation from Mount Holyoke in 1848 she was a teacher for ten years when she married Rev. Lyman B. Peet, a missionary at Foochow, and came out to China. In 1871 she went back to America to spend thirteen years there, during which time her husband died. Returning to China she married Rev. C. Hartwell. With the exception of one brief furlough, she spent the rest of her life in the interests of the Chinese women, and was also engaged as teacher in Foochow College.

After thirty-seven years of service, Dr. LUCY HOAG passed away in September of 1909. During these years she had laid strong foundations for work in Kiukiang, Chinkiang and Nanking, where she worked unceasingly for the kingdom of God among the Chinese, especially the Chinese girls that they might be freed from bound feet, infant betrothal and kindred evils. Her character has been summed up by one of her fellow-workers as consisting of crystalline truthfulness, a spartan simplicity, faithfulness, selflessness, utter fearlessness, loving sympathy and an entire consecration to God's service for the Chinese.

On the 21st of July, 1907 passed away one of the leaders of the medical profession in China, the Rev. SYDNEY R. HODGE, of the Wesleyan Mission, Hankow. Dr. Hodge was born in 1859 and educated in Cambridge

and London. After ordination as a minister, he studied medicine, and soon obtained a high standing in this profession. In 1887 he came to China, and began to rebuild an abandoned medical work in Hankow. By caution, sound judgment, and skill, Dr. Hodge continued this work for twenty years in such a thorough manner that his hospital became one of the best organized and equipped in China. He was always a strong supporter also of the Medical Association of China. As a preacher, too, he had more than ordinary ability, and was always a strong and wise leader.

H. Minerva Jenkins, of the A. B. M. U., Shaoshing, was educated at a district school in Lewis, N. Y., and later at the Academy of Leonville and Ladies' Seminary at Whitestown. In 1859 she came out to China to labour with her husband. Her especial work during almost forty years of service on the field was with the wives of the students whom she faithfully taught to read the Scriptures and other Christian books until her death on the 18th of October, 1907.

After a long service of 52 years in connection with the Basel Mission, China, the Rev. R. Lechler died in Kornwestheim, Wurttemberg, on the 29th of March, 1908. This missionary veteran was born in 1824 in Hundersingen, Wurttemberg. At the age of twenty he heard the call of God to China, and then entered the Basel Missionary Training School at Basel, Switzerland, and in 1844 was sent out to China. Here he worked amidst many trials and difficulties among the Hoklos and Hakkas until the war of 1856 made work in the interior impossible. Then he engaged in hospital and school work in Hongkong. His greatest service in China was that of founding, establishing and directing the Basel Mission for forty years until it obtained a leading place among all the missions in South China.

Dr. Y. S. Li, the son of a well-beloved pastor in the American M. E. Church, was born in Soochow. On his graduation from St. John's University, Shanghai, he went to the Imperial Medical College, Tientsin. There he became a foremost Christian worker, zealous for the conversion of his fellow-students, and with them built a chapel, at the same time distributing Gospels and preaching the Word everywhere. After graduation, Dr. Li, abandoning his profession, became a noted evangelist. In Shanghai he presided over a branch chapel, but soon resigned to become teacher in the Anglo-Chinese College and later in Soochow University. Dissatisfied, however, he went back to his previous career as evangelistic preacher, and as such laboured with remarkable faith and zeal until his death at Mokansan on August 16, 1908.

Rev. Calvin W. Mateer, D.D., LL.D., was born January 9th, 1836, in Mechanicsburg, Penn. Graduating as teacher in 1857, and as minister in 1861, he became pastor in Delaware until 1863, when he sailed for China. Of his life and work especially in Chefoo, Rev. W. P. Chalfant gives a very good summary in these words: "Dr. Mateer was a man of unusual versatility. He was versed in applied mathematics and mechanics, and was a practical electrician. He was one of the best speakers of the Mandarin dialect in North China, was a powerful preacher, especially in Chinese, and the chairman and organizer of the Mandarin Committee of the New Testament revision. He rightly regarded his work on Bible translation as the crowning work of his life . . . His life has been an inspiration to those who have come into contact with him, and his death (September 28th, 1908) means unspeakable loss to the cause of Christ in China. In his unsparing devotion to that cause, Dr. Mateer illustrated the pregnant words from which he used to preach in Chinese one of his most impressive sermons, 'He saved others, Himself He could not save.'"

Miss CATHARINE MARIA RICKETTS came to China in the fall of 1878. In the home land she had gained great experience and did noble work in connection with the Sunday School, the Y. W. C. A., and the Board School of Brighton, England. Influenced and encouraged by Mr. Duffus, of the Swatow Mission, she came out to labour for twenty-nine years in the girls' boarding-school, and later among the women of her mission. After her arrival the Women's Missionary Association was formed, and she was appointed its first representative. Throughout her life, first at Swatow at then at Chao-chow-foo, she spent much time in writing and printing booklets and sheet-tracts. But she was most successful in teaching the women and worked among them always with infinite patience and labour.

On the 19th of November, 1839, Mrs. URSULA JOHNSON STANLEY was born in Cincinnati, Ohio. In 1862 she sailed with her husband for China, and they took up their headquarters in Tientsin. Mrs. Stanley began the first organized work for women and the first boarding-school for girls in North China. She was gifted with "a fine mind, highly cultured, deep and broad sympathies and a rare sense of humour." But among all the traits of her strong personality that of motherliness seemed to impress those who came in contact with her most. The Union Church, the Ladies' Benevolent Society, and a ladies' literary club were greatly indebted to her for help and inspiration. Of the last, she was the honorary leader until her death on the 8th of September, 1908.

JAMES EDWARD WILLIAMS, M.R.C.S., L.R.C.P., was born at Seaford, Lincolnshire, England in 1855. After graduating in medicine at St. Bartholomew's Hospital, London, he engaged in medical mission work for some time. In 1890 he felt a call of God for workers in China, and the same year came out. After the pre-

liminary training at the C. I. M. Home at Ganking, he rendered valuable service as a medical missionary in several provinces, and the Christlike devotion and sympathy endeared him to both foreigners and Chinese. As a member of the Central Committee for Famine Relief at Chinkiang, he opened a dispensary and improvised hospital and ministered faithfully to the suffering people. Whilst engaged in this work he contracted typhus fever about the middle of May, 1907, and died shortly after.

APPENDIX III.

NEW BOOKS ON CHINA.

Allan, C. Wilfrid.	The Makers of Cathay.	Presbyterian Mission Press, Shanghai.	$2.00
Allen, H. J., F.R.C.S.	Early Chinese History. Are the Chinese Classics forged?	London S. P. C. K.	
Angier, A. Gorton.	The Far East Revisited.	Witherly & Co., London.	10/6 net.
Austin, Major H. H., C.M.G., D.S.O., R.E.	A Scamper Through the Far East.		15s. net.
Bashford, Bishop.	China and Methodism.	Methodist Publishing House, Shanghai.	.70
Bashford, Bishop.	Opportune Investments in China (Booklet).	Missionary Society of Methodist Episcopal Church, New York.	
Beckingsale, Jennie.	Pomegranate: The Story of a Chinese School Girl.	Morgan & Scott.	cloth 2s. 6d. net.
Bentley, W. P.	Illustrious Chinese Christians.	The Standard Publishing Co., Cincinnati. Ohio.	
Bredon, Juliet.	Sir Robert Hart, China.	Hutchinson, 1909.	6s. net.
Brewster, W. N., D.D.	A Modern Pentecost in South China.	Methodist Publishing House, Shanghai.	
Brewster, W. N., D.D.	The Cost of Christian Conquest.	Methodist Publishing House, Shanghai.	.85 Mex.
Brewster, W. N., D.D.	The Evolution of New China.	Eaton & Mains.	
Broomhall, Marshall, B.A.	Doctor Lee.	C. I. M., London.	6d. net.
Broomhall, Marshall, B.A.	Faith and Facts.	Morgan & Scott, London.	1s. net.

Broomhall, Marshall, B.A.	The Chinese Empire.	Morgan & Scott.	7/6
Broomhall, Marshall, B.A.	Present-Day Conditions in China.	C. I. M.	
Brown, C. Campbell.	Children of China	Oliphant, Anderson & Ferrier.	1s. 6d.
Brown, C. Campbell.	China in Legend and Story.	Oliphant, Anderson & Ferrier, Edinburgh.	3/6 net.
Brown, Frederick, F.R.G.S.	The Religions of Tientsin.	Methodist Publishing House, Shanghai.	$1.10
Cecil, Lord Wm. Gascoigne.	Changing China.	Messrs. Nesbit.	
Chitty, J. R.	Things Seen in China.	E. P. Dutton & Co.	
C. I. M.	A Modern Pentecost. Being the Story of the Revival among the Aborigines of South West China.		
Clift, C. W. Lechmere.	Very Far East.	Marshall Bros., Ltd.	3s. 6d.
Conger, Sarah Pike.	Letters from China.	Hodder & Stoughton.	12s.
Cromer, Rev. J. C.	Wm. S. Ament. An Ideal Missionary.	A. B. C. F. M., Boston.	5 cents
Davies, Major H. R.	Yunnan.	Cambridge University Press.	16s. net.
Deasy.	In Thibet and Chinese Turkestan.	Methodist Publishing House, Shanghai.	3.50
De Gruche, Kingston.	Beside the Red Mountain.	Robert Culley, 26 Paternoster Row, London, 1909.	1/6 net. Ill. 12 m.
Eames, J. B.	The English in China.	Pitman, 1909.	20s. net.
Edgar, P. H.	The Marches of the Mantze.	C. I. M., Shanghai.	
Ekvall, David P.	Tibetan Outposts, or Tibetan Border Sketches.	Alliance Press Co., New York, 1907.	$1.00. Ill. 12 mo., 227 pp.
Fagg, Mrs. G.	Two Golden Lilies from the Empire of the Rising Sun.	Morgan & Scott.	1s.

Fishe, Marian H.	My Father's Business, a brief life of Agnes Gibson, C.I.M.		1/6
Foster, L. S.	Fifty Years in China. Memoir of T. P. Crawford.	Bayless-Pullen Co.	
Francke, A. H.	History of Western Tibet.	S. W. Partridge & Co., London, 1997.	2/6 net.
Fullerton, W. Y. and Wilson, C. E.	New China: A Story of Modern Travel.	Morgan & Scott, London.	3s. 6d. net.
Geil, Dr. W. E.	The Great Wall of China.	John Murray, Albemarle St. W., London.	
	Life and Letters of Laura Askew Haygood of Shanghai.	Methodist Publishing House, Shanghai.	$1.00
Headland, Isaac Taylor.	Court Life in China.	Fleming H. Revell Co., New York.	$1.50 net.
Hedley, John, F.R.G.S.	On Tramp Among the Mongols.	*North-China Daily News.*	$1.50
Hedley, John, F.R.G.S.	Our Mission in North China (Pamphlet). Methodist New Connexion.	George Burroughs, London.	1/6
Hill, J. K.	Sydney Rupert Hodge: The Beloved Physician.	Robert Culley.	c. 1s. net. l. 1/6 net.
Horder, E. Caroline. Edited by S. M. Nugent.	Lepers Sought His Face.	Church Missionary Society.	
Hunt, Wm. Remfrey.	Chinese Story Teller.	Christian Publishing Co.	$2.00
Hunt, Wm. Remfrey.	Heathenism under the Searchlight.	Morgan & Scott.	
Huntington, E.	The Pulse of Asia.	Constable, 1908.	14s. net.
John, Griffith.	Then and Now in China (Pamphlet).	London Missionary Society.	
Johnston, Howard Agnew.	The Famine and The Bread.	Y. M. C. A. Press.	

By Her Sisters.	Jiu Ko-niu. Life of Jessie M. Johnston.	T. French Downie, London, 1907.	
Johnston, R. F.	From Peking to Mandalay.	Murray.	15s. net.
Kelley, A. R.	The Great Chinese Awakening.	Robert Culley, London.	1s. net.
Kemp, E. G., F.R.G.S.	The Face of China. Travels in E., N., C., and W. China.	Chatto & Windus.	20s.
Kennelly, M., S. J.	L. Richard's Comprehensive Geography of the Chinese Empire and Dependencies.	T'usewei Press, Shanghai.	$5.50
Lesdain, Count de.	From Pekin to Sikkim.	Murray.	12s. net.
Lyall, L. A.	The Sayings of Confucius.	Longmans, Green & Co., 1909.	3/6 net.
MacGowan, Rev. J.	Lights and Shadows of Chinese Life.	*North-China Daily News.*	$3.00 net.
MacGowan, Rev. J.	Side-lights on Chinese Life.	Kegan Paul, Trench Trübner & Co.	
Martin, Rev. W. P., D.D., LL.D.	The Awakening of China.	Doubleday, Page & Co., New York.	P. M. P. $7.00 to miss.
Menpes, Mortimer, and Sir H. A. Blake.	China.	Black, 1909.	5s. net.
Moody, C. N.	The Heathen Heart. An Account of the Reception of the Gospel among the Chinese of Formosa.	Oliphant, Anderson & Ferrier London.	3/6 net. Ill.
Moule, Archdeacon, B.D.	Young China.	Hodder & Stoughton.	2s. net.
Osgood, Elliot I., A.M., M.D.	Breaking Down Chinese Walls. From a doctor's standpoint.	Fleming H. Revell Co.	
Parker, E. H.	Ancient China Simplified.	Chapman, 1908.	10/6 net.
Parson, Nell.	The Little Chinese Girl.	Methodist Publishing House, London, 1908.	2/6 net.
Peill, Rev. J.	The Beloved Physician of Tsang-chou, Dr. Peill.	Headley Bros., London.	

Pitcher, Rev. P. W.	In and About Amoy.	The Methodist Publishing House, Shanghai.	
Quirmbach, A. P.	From Opium Fiend to Preacher.	Methodist Mission Rooms, Toronto, 1907.	.75
Richard, Rev. T., Litt. D.	Conversion by the Million in China. 2 vols.	Christian Literature Society.	$5.00
Ritson, J. H., M A.	Abroad for the Bible Society.	Robert Culley.	3s. 6d. net.
Robbins, Helen H.	George, Earl of Macartney, in China.	Murray, 1908.	16 net.
Ronaldshay, Earl of.	The Far East. 2 vols.	Blackwood, 1908.	21s. net.
Ross, John, D.D.	The Original Religion of China.	Oliphant, Anderson & Ferrier, London.	5s. net.
Seabury, Mr.	The Vision of a Short Life. Memorial of Warren Bartlett Seabury.	Riverside Press, Cambridge, U. S. A.	
Smith, Dr. Arthur H.	China and America Today.	Fleming H. Revell Co.	$1.25 G.
Smith, Dr. Arthur H.	The Uplift of China.	Y. P. M. M., New York.	Pres. Pr. $1 Mex.
Soothill, Rev. W. E.	A Mission in China.	Oliphant, Anderson & Ferrier.	$3.00
Speicher, Rev. Jacob.	The Conquest of the Cross in China.	F. H. Revell Co.	$3.00
Stanford, Edward.	Atlas of the Chinese Empire.	Morgan & Scott.	10s. 6d.
Story, Douglas.	Tomorrow in the East.	Methodist Publishing House, Shanghai.	1.75
Tatchell, W. Arthur.	Medical Missions in China in connection with the Wesleyan Methodist Church.	Robert Culley.	3/6
Thomson, J. S.	The Chinese.	Bobbs-Merrill Co., Indianapolis.	$2.50 net.
Thwing, Charles F.	Education in the Far East.	Houghton, Mifflin Co., New York.	$1.50

Walshe, W. Gilbert.	Ways that are Dark.	Kelly and Walsh, Ltd.	$3.00
Walshe, W. Gilbert.	China and the Gospel.		cloth 1/6 paper 1/
Weale, B. L. Putnam.	The Coming Struggle in Eastern Asia.	Macmillan, 1908.	12/6 net.
Weale, B. L. Putnam.	The Human Cobweb. Subtitle "A Romance of Old Peking."	Macmillan & Co., London.	
Webster, Rev. James.	The Revival in Manchuria.	Morgan & Scott.	6d. net.
White, Mary Culler.	The Days of June. The Life Story of June Nicholson.	F. H. Revell Co., N. Y., 1909.	50 cents 12 mo., 128 pp.
Williams, Isabella Riggs.	By the Great Wall. Letters from China. Memoirs of Mrs. Williams.	F. H. Revell Co., 1909.	$1.50 net. Ill. 12 mo.
Younghusband.	Among the Celestials.	Methodist Publishing House, Shanghai.	$3.75

APPENDIX IV.

SOME ARTICLES ON CHINA IN THE MAGAZINES FOR 1908-1909.

The Coming Man In China, Viceroy Yuan Shih-kai, review of an article by Mr. Charles Denby in "Pacific Era" of January, 1908, in "Review of Reviews" for February, 1908.

China and the Great Nations, review in "Review of Reviews" for May, 1908.

A Chinese Republic, a review in "Review of Reviews" for May, 1908.

The Foreign Garrisons in Peking, editorial in "Review of Reviews" for January, 1908.

Chinese Students in Japan, review of an article by Mr. V. K. Ting in "Westminster Review," in "Review of Reviews" for January, 1908.

Chinese Opinions of To-day, by Avesnes, "Correspondant," January, 10, 1908.

Christian Missions, by F. W. Fox and others, "Contemp. Rev.," February 1908.

Chinese and Japanese, by Loo-py, "La Revue," January 15, 1908.

China and the Language Question, by Howard Swan, "Amer. Rev. of Revs," February, 1908.

Law Reform in China, by C. S. Lohinger, "Amer. Rev. of Revs.," February, 1908.

The Heavenly Foot Society, review of an article by Rev. John MacGowan in "Modern Review," "Review of Reviews," February, 1908.

Press Legislation, editorial in "Review of Reviews," March, 1908.

The Opium Question, by A. de Pouvourville, "La Revue," February 15, 1908.

China and Its National Army, by Capt. M. Kincaid Smith, "Empire Rev." March, 1908.

The Chinese Theatre, by Paul d'enjoy, "La Revue," February 1, 1908.

The Reform Movement in China, by Count de Pouvourville, "Deutsche Rev.," April 1908.

Coolie Labour, by Dr. R. Schachner, "Preussische Jahrbucher," March, 1908.

The Races of China, by M. von Brandt, "Deutsche Rundschau," May, 1908.

Deaths of the Emperor and the Dowager-Empress, edit. in "Review of Reviews," December, 1908.

A Chinese Statesman's View of Religion, Hibbert Journal, October, 1908, reviewed in "Review of Reviews" under Kang Yu-wei, November, 1908.

The Late Chinese Empress, review of an article by Sir Henry Blake in the "Nineteenth Century," "Review of Reviews," December, 1908.

Kiaotchau, by R. Ockel, "Westminster Rev.," July, 1908.

Political Parties in China, by Chinese Student, "Westminster Rev.," August, 1908.

The Chinese Problem by Paul Rohrbach, "Preussische Jahrbucher," October, 1908.

What the American Fleet Could do for China, by B. L. Putnam Weale, "North Amer. Rev.," October, 1908.

Chinese Education:
Allen, Rev. R., in "Cornhill," November 1908.
Kanda, T. M., in "World's Work," November, 1908.

Chinese Emigration, "Grande Rev.," October 10, 1908.

The Rule of the Empress Dowager, by Sir W. Blake, "Nineteenth Cent.," December, 1908.

Social Transformation in China, by Chinese Cambridge-man, "Contemp, Rev.," December, 1908.

The Boxer Indemnity, by J. C. Hall, "Positivist Rev.," December, 1908.

The Jews in China, by S. M. Perlmann, "International," November, 1908.

Tsingtau, by P. Rohrbach, "Preussische Jahrbucher," November, 1908.

China Rushing Ahead, review of an article by Mr. David Lambuth in "American Rev. of Reviews," Review of Reviews," February, 1909.

Apprenticing China to Self-Rule, review of an article in "North American Review," by Dr. O. F. Wisner, "Review of Reviews," June, 1909.

The Chinese Emperor, Truth about his Death, review of an article in "La Revue" by Francis Mury, "Review of Reviews," March, 1909.

Chinese Women, Bound Feet *versus* Pinched Waists, review of an article in "The Century Magazine," by Professor Headland, "Review of Reviews," April, 1909.

The Regent of China, review of an article in "The Century Magazine," by Professor Headland, "Review of Reviews," April, 1909.

The Late Empress of China, review of an article in "Fortnightly Review," for Jan., 1909, by Dr. E. J. Dillon, "Review of Reviews," Jan., 1909.

The Late Empress of China, review of an article in "Contemp. Rev.," by Mrs. L. H. Hoover, "Review of Reviews," January, 1909.

China : Agreement with Japan, editorials in "Review of Reviews," September and October, 1909.

Chinese Impressions, by Lord William Cecil, "National Review," July, 1909.

The Chinese Awakening, by W. A. McKinney, "World To-day," September, 1909.

China in Transformation, by A. Colquhoun, "Fortnightly Rev.," September, 1909.

Why China Sleeps, by Lieut. L. A. Cotten, "Arena," August, 1909.

New Ideas in China, by L. Laloy, "Grande Rev.," October 25, 1909.

A Century of Progress in China, by C. I. M., "Miss. Rev. of the World," May and November, 1909.

Educational Reform in China, "Miss. Rev. of the World," August, 1908.

Some Facts about China To-Day, by Rev. E. W. Thwing, May, 1908.

Fifty Years Ago and Now in South China, by Rev. R. H. Graves, D.D., "Miss. Rev. of the World," November, 1908.

China is Awake, Are We? by Rev. Louis Byrde, "Miss. Rev. of the World," from "The Church Missionary Gleaner," February, 1908.

The New Woman in China, by Helen Davies, "Miss. Rev. of the World," May, 1908, from "The Wesleyan Foreign Missions Journal."

The Trend of Education in China, by Mary E. Carlton, M.D., "Miss. Rev. of the World." February, 1908.

China's Awakening and Christianity, by Rev. Robert F. Fitch, "Mis. Rev. of the World," February, 1908.

China's Need of Jesus Christ, by a Chinese, "Miss. Rev. of the World," February, 1908, from the "World's Chinese Students' Journal."

The Chinese Race as a Factor in the World's Life, by Marshall Broomhall, "China's Millions," May, 1908.

The Christian Literature Society for China, by Rev. D. MacGillivray, "Miss. Rev. of the World," February, 1909.

John Kenneth Mackenzie, the Beloved Physician of Tientsin, by Belle M. Brain, "Miss. Rev. of the World," August, 1909.

The Chinese National C. E. Convention, by Mrs. Emma Inveen Upcraft, "Miss. Rev. of the World," September, 1909.

Pastor Hsi—A Miracle in China, by Edwin Leslie, "Miss. Rev. of the World," February, 1909.

Sowing in Stony Places in China, by Rev. A. J. McFarlane, "Miss. Rev. of the World," February, 1909.

The God Who Can Move London, by Rev. J. Goforth, "Miss. Rev. of the World," August, 1909. Condensed from the "Life of Faith," May 5, 1909.

The Union Educational Scheme of Western China, by Rev. W. F. Beaman, "Miss. Rev. of the World," May, 1909.

An American-Chinese Christian Circle by C. T. Wang, "Miss. Rev. of the World," February, 1909.

The Chinese Dragon's Awakening, by Rev. E. I. Doty, "Miss. Rev. of the World," February, 1909, from "The Chinese Recorder."

The Great Awakening in Manchuria, by Rev. P. P. Faris, "Miss. Rev. of the World" February, 1909, from "The Christian Endeavour World."

Missionary Influence in Chinese Reform, by Isaac Taylor Headland, "Miss. Rev. of the World," January, 1909.

Christian Missions as Affected by Liberal Theology, by Rev. J. W. Burton, "Hibbert Journal," January, 1909.

Religious and Social Aspects of the Cult of Ancestors and Heroes, by L. R. Farnell, D.Litt., "Hibbert Journal," January, 1909.

Christianity and the Empire in Rome and in China, by Rev. P. J. Maclagan, M.A., D.Phil., "Hibbert Journal," April, 1909.

A Chinese Solomon, by Sir J. George Scott, K.C.I.E., "Contemp. Rev.," August, 1909.

The New Education in China, by Paul S. Reinsch, "Atlantic Monthly," April, 1909.

The Empress Dowager of China, by I. T. Headland, "Outlook," 1909.

Manchuria, Desired of Nations, by George Marvin, "Outlook," December, 1909.

America and the Far Eastern Question, by L. R. Wilfley, "Outlook," May 29, 1909,

APPENDIX V.

CORRECTIONS AND ADDENDA FOR "A CENTURY OF MISSIONS IN CHINA."

As this work will not be reprinted, it is thought that the following list of corrections and addenda may be useful to any who would like to insert them in their copies :—

Page 8. 3rd line from top. After Bryson insert, "and the Rev. Alex. King."

Page 16. Last line. Instead of "W. Hopkyn Rees" put "R. Wardlaw Thompson."

Also add another book, "Pocket Dictionary.....Mrs. A. Foster."

Page 18. 4th line from bottom. Insert "King, Alex—1880."

Page 69. 12th line from bottom. Instead of "Dr. Williamson, of the Scotch Presbyterian Mission," put "other missions."

Page 73. Last line. For "English" put "Chinese."

Page 83. 16th line from top. After "Gospel Village" insert "35 miles north of Hsi An fu."

Page 85. Bottom of page. Add "Statistics : 824 in full membership. 4 Schools in Hsi An fu. Day Schools, 26. Scholars, 360."

Page 135. 8th line from top. Communicants should be instead of "8,867," "14,078."

Also, for the opening paragraph, substitute the following :

"Headquarters : Woosung Road, Shanghai. Founder : The late J. Hudson Taylor, M.R.C.S. General Director : D. E. Hoste. Home Departments : Newington Green, Mildmay, London, N., England ; 235 School Lane, Germantown, Philadelphia, Pa., U. S. A.; 507 Church Street, Toronto, Canada ; 267 Collins Street, Melbourne, Australia, with a branch office in Auckland, New Zealand. There are Councils in China and in each of the home centres. Entered China 1866."

16th line from bottom. Delete "Independent."

Page 136. 11th line from top. Substitute "inter-denominational" for "pan-denominational."

Also, 12th line from top. Insert "Protestant" before "Christians."

Page 138. 10th line from bottom. Delete the sentence "In 1886.....quarter."

Page 138. 4th line from bottom. After "The Work in China" insert "In the year 1886 important developments in the adminis-

tration of the work throughout the field were instituted ; a China Council being formed, composed of superintendents and a few other senior workers, who meet in Shanghai once a quarter. The work throughout the country is divided into districts, each of which is under the care of a superintendent."

Page 144. 20th line from bottom. Instead of "were subsequently relinquished" put "the former place was subsequently relinquished."

Page 146. Footnote. For "See Life, by his widow" put "See Twenty-six Years of Missionary Work in China" by his widow.

Page 149. 16th line from botton. "The life of her husband" by Mrs. Stott, should be "Twenty-six Years of Missionary Work in China."

14th line from top. "Days of Blessing in Inland China" is by "Montagu Beauchamp," not "Stanley Smith."

29th line from top. "The Culture and Conversion of a Confucianist" should be "One of China's Scholars."

14th line from bottom. Insert "A. GRAINGER..... Dictionary of Western Mandarin."

Page 196. 22nd line from top. Insert asterisk after Cook, to refer to footnote, "Sunny Singapore, by Rev. J. A. B. Cook."

Page 259. 27th line from top. Instead of "seventy" put "eighty."

Page 280. 10th line from top. "1886" should be "1865."

Page 379. 4th line from top. After Central China insert "Hunan."

Page 384. 22nd line from bottom. Instead of "1873-1879" put "1875-1899."

Page 387. 23rd line from bottom. "1905" should be "1907."

23rd line from bottom. "17" should be "23."

16th line from bottom. "Fifty" should be "thirty."

Page 400. 4th line from top. "Husbands" should be "husband."

Page 430. 3rd line from top. Insert asterisk after "Hu Bo-mi's," then add footnote with asterisk : . "The Way of Faith Illustrated, Autobiography of Hu Yong-mi, brother of Bo-mi. Eaton and Mains, 1896, pp. 259."

Page 457. 9th line from top. Instead of sentence "Miss Lydia Fay.....China," insert "The first American single ladies to come to China were Miss Eliza J. Gillett, Miss Emma G. Jones, and Miss Mary J. Morse, who all came out in April, 1845, under the Protestant Episcopal Mission. Miss Gillett married Dr. E. C. Bridgman on the 28th June of the same year. See Index, Mrs. Bridgman. also Wylie, p. 72. She died in 1868."

18th line from bottom. Instead of "whom is not known," put "the L. M. S."

Page 464. 9th line from bottom. Insert "e" after "I," in "Lonora."

Page 472. 18th line from top. "Down" should be "Douw."
20th line from top. Insert "Mrs. Lucy E. C. Starr.....1870."
Bottom line. After "Dr." insert "A. I."

Page 479. 19th line from top. After "Schaub" insert "1874-1900."

Page 508. 1st and 2nd line from top. Omit the apostrophe in the word "Hauge's."
16th line from top. "Fairhault" should be "Faribault."
24th line from top. After "Ronning" insert "and Miss Ronning."
27th line from top. "Del" should be "Den."
28th line from top. "Salshab" should be "Sälskab."
In the footnote, "Sweden" should be "Norway."

Page 512. 14th line from bottom. "150,09" should be "150,000."

Page 516. 2nd line from top. In "Hegelseforbundet" insert "l" after the first "e."

Page 524. The name of the mission should be "Swedish American Missionary Covenant."

Page 525. 7th line from bottom. Insert "1905" after "Cov."
2nd line from bottom. "167" should be "283."

Page 546. 17th line from top. Omit "s" in the word "Roberts."

Pags 569. 11th line from top. Omit "Pekinese."

Page 571. 16th line from bottom. "Inland Mission" should be "Mission Field."

Page 573. 3rd line from bottom. To the statistics add those for

"1906.....2,096	18,683	927,228	948,007" and
total of	19,357	253,163	8,659,650	8,932,170

Page 573. Bottom line. Instead of "by the million" put "at a similar number."

Page 665. 4th line from bottom. "1816" should be "1817." "Went to" should be "reached."

Appendix I, Page ii. 20th line from bottom. "1853" should be "1854."

Appendix I, Page iii. Last line. "built" should be "occupied."

Appendix I, Page iv. 6th line from bottom, Insert "Messrs. Bruce and Lowis, of the C. I. M., killed at Chenchow, Hunan."

Appendix I, Page v. 19th line from bottom. Insert "1873 W. E. McChesney, American Presbyterian Board, killed by pirates on Canton river."
16th line from bottom. The names should be "Messrs. F. O. Wikholm and A. D. Johansson."

Appendix I, Page viii. 10th line from bottom. Insert "1902 J. R. Bruce and R. H. Lowis, of the C. I. M., at Chenchow, Hunan. Last line. "221" should be "224."

Appendix I, Page ix. 18th line from bottom. Change "on" to "m" in the word "Enthusiason."

Appendix I, Page xxi. 8th line from bottom, last column. "467" should be "468."

Appendix I, Page xxv. 11th line from bottom, last column. Insert "Jones, Miss E. J., 457."

Appendix I, Page xxvi. 34th line from top first column. Insert "King, Alex., 8, 18."

Appendix I, Page xxvii. 4th line from top, second column. Insert "McChesney, W. E., App. V."

Appendix I, Page xxxiv. 4th line from top, 2nd column. Before "Hinghua" insert "Foochow, 430."

Appendix I, Page xxxv. 9th line from bottom, 2nd column. Insert "Johore; 194."

Appendix I, Page xxxvi. 2nd line from top, 2nd column. Insert "Malay States; 194."

Appendix I, Page xxxvii. 2nd column. Line 17 should follow line 24.

Appendix II, Page 1. 2nd and 3rd line from top. The figures "50" should be "64," "18" should be "21," and "31" should be "32."

Appendix II, Page 2. 8th line from bottom. "1834" should be "1835."

Appendix II, Page 4. Last line. Add "Ev. M. Evangelical Association of North America."

Appendix II, Page 5. 3rd line from top. After "Mission" add "England. See A. F. M."

The editor of "A Century of Missions in China" has received other minute corrections and additions which, however, need not be mentioned here.

As to the list of missionaries who came to China during the century, he has revised and augmented the list with 558 new names, and in the absence of a new edition it may be that the new list will be printed in some succeeding year book.

APPENDIX VI.

CHURCH OFFICIALS.

Methodist Episcopal Mission (North).

Presidents of Methodist Conferences: The Two Bishops—
Bishop James W. Bashford, residence, Peking.
Bishop Wilson S. Lewis, residence, Foochow.

Secretaries:
North China Conference, Rev. Carl A. Felt, Peking.
Central China Conference, Rev. Wm. R. Johnson, Nanking.
Foochow Conference, Rev. W. H. Lacy, Shanghai.
Hinghua Conference, Rev. F. C. Carson, Hinghua, via Foochow.
West China Mission Conference, Rev. Ray L. Torrey, Chungking.

The treasurers of conferences are the proper correspondents.
The secretaries are only recorders at the Conference sessions.

Mission Treasurers:
North China Conference, Mr. Oliver. J. Krause, Tientsin.
Central China Conference, Rev. Dr. Robert C. Beebe, Nanking.
Foochow Conference, Mr. W. S. Bissonette, Foochow.
Hinghua Conference, Rev. W. N. Brewster, Hinghua.
West China Mission Conference, Rev. Ray S. Torrey, Chungking.

C. I. M. Superintendents of Provinces.

Kansu:	Rev. G. Andrew, Lanchowfu, via Hankow and Sianfu.
Shensi:	Rev. G. F. Easton, Hanchungfu, via Hankow and Sianfu. (On his way out.)
Shansi:	Rev. A. Lutley, Chaochengsha, via Peking.
	Rev. A. Berg, Yüncheng, via Hankow and Honanfu.
Kiangsu:	Rev. A. R. Saunders, Yangchow, via Chinkiang.
Szechwan:	Right Rev. Bishop Cassels, Paoning, via Ichang and Wanhsien.
	Dr. H. L. Parry, Chungking.
	Rev. J. Vale, Chengtu.
Yunnan:	Rev. J. McCarthy, Yünnanfu, via Hokow and Mengtsz.
Kiangsi:	A. Orr-Ewing Esq., Kiukiang.
Anhwei:	C. T. Fishe, Esq., Wuhu.
Chekiang:	Rev. J. J. Meadows, Shaohingfu.

Bishops of the Anglican Communion in China and Hongkong.

Chekiang (with jurisdiction over English congregations in Mid China): The Right Rev. H. J. Molony, D.D., Ningpo.
Fukien: The Right Rev. H. McC. E. Price, M.A., Foochow.
*Hankow: The Right Rev. L. H. Roots, D.D., Hankow.
†Honan: The Right Rev. W. C. White, D.D., Kaifengfu.
Hunan and Kwangsi: The Right Rev. William Banister, D.D.
North China: The Right Rev. C. P. Scott, D.D., Peking.
*Shanghai: The Right Rev. F. R. Graves, D.D., Shanghai.
Shantung: The Right Rev. G. D. Iliff, D.D., Taianfu.
Victoria (with jurisdiction in Kwangtung): The Right Rev. G. H. Lander, D.D., Hongkong.
West China: The Right Rev. W. W. Cassels, B.A., Paoningfu, Szechuen.

The Missions of the English, American and Canadian Churches are united in the "Conference of the Anglican Communion." This conference will meet in April, 1912, at Shanghai. There is a Standing Committee of the conference, of which Bishop Scott is convener.

* American.
† Canadian.

College Presidents.

Anglo-Chinese College, Amoy, H. F. Rankin, F.E.I.S.
Anglo-Chinese College, Foochow, J. Gowdy, B.A., B.D.
Anglo-Chinese College, Shanghai, J. W. Cline, D.D.
Boone University, Wuchang, Jas. Jackson, D.D.
Canton Christian College, C. K. Edmunds, Ph.D.
English Methodist College, Ningpo, H. S. Redfern, M.A.
Foochow College, L. B. Peet, M.A.
Griffith John College, Hankow, A. J. McFarlane, B.A.
Hangchow College, J. H. Judson, B.A.
Manchuria Mission College, D. F. Robertson, M.D.
Medhurst College, Shanghai, H. Ll. W. Bevan, M.A.
Nanking Union University, A. J. Bowen, B.A.
North China Union College, D. Z. Sheffield, D.D.
North China Union College of Theology, C. H. Fenn, D.D.
North China Union Woman's College, Miss L. Miner, M.A.
Peking University, H. H. Lowry, D.D.
Shanghai Baptist College, J. T. Proctor, B.D.
Shantung Christian University, P. D. Bergen, D.D.
Soochow University, D. L. Anderson, D.D.

St. John's University, Shanghai, F. L. Hawks Pott, D.D.
Tientsin Anglo-Chinese College, S. Lavington Hart, M.A.,D.Sc.
Trinity College, Ningpo, W. S. Moule, M.A.
Union Medical College, Hankow, R. T. Booth, M.D.
West China Union University, Chentu.
William Nast College, Kiukiang, C. F. Kupfer, Ch.D.
Woman's College of South China, Foochow, Miss Trimble.
Yale College, Changsha, Hunan, B. Gage, Dean.

General.

Archibald, J., Hankow, National Bible Society.
Bondfield, G. H., Shanghai, agent B. and F. Bible Society.
Brockman, F. S., Shanghai, Gen. Sec. Y. M. C. A. in China.
Cousland, P. B., President Medical Assoc. of China.
Darroch, J., Shanghai, Agent R. T. S., London.
Fitch, Geo. F., Editor *Chinese Recorder*.
Hoste, D. E., Shanghai, Director C. I. M.
Hykes, J. R., Shanghai, Agent American Bible Society.
Reid, Gilbert, Shanghai, Director International Institute.
Richard, T., Shanghai, Secretary C. L. S.
Silsby, J. A., Shanghai, Sec'y Educational Assoc. of China.
Stuart, Geo. A., Shanghai, Editor Methodist Publications.

APPENDIX VII.

NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

The present officers of the Society are: President, Sir Pelham Warren, K.C.M.G.; Vice-President, T. W. Kingsmill, Esq.; Hon. Secretary, John C. Ferguson, Ph.D.; Hon. Treasurer, E. S. Little, Esq.; Hon. Librarian, Mrs. F. Ayscough; Hon. Curator, Dr. A. Stanley; Councillors, Col. C. D. Bruce, W. G. Lay, Esq., W. E. Leveson, M.A., Dr. Prof. C. du Bois-Reymond, Rev. S. Couling.

The Society maintains a library which is open to the public. It has recently been re-catalogued and made available for immediate use by the adoption of a card index. This library is one of the most valuable in existence on subjects connected with China.

A museum is also supported by the Society, containing a large collection of birds, butterflies, and moths, and other specimens of general scientific interest.

Membership in the Society is obtained by the proposal and seconding of a candidate by members of the Society. The subscription is $5 per annum, which entitles to a copy of the Society's journal, containing papers of special interest to Chinese students. Many missionaries belong to the Society.

APPENDIX VIII.

CHINA CENTENARY MISSIONARY CONFERENCE.

The Committee's Final Report.

At a meeting of the Executive Committee held on the 1st of February the secretary's and treasurer's reports were presented and passed, and thus the long labours of the committee were brought to a close. It will be remembered that the Executive Committee was to continue in office until the accounts and business of the conference had been settled, and it will not be a surprise to anyone familiar with the conference records and resolutions to know that it has taken the committee nearly three years to complete its duties. Before the chairman formally declared the Executive Committee dissolved, the following missionaries were nominated as the permanent committee :—

Rt. Rev. Bishop F. R. Graves, D.D.
Rev. G. F. Fitch, D.D.
Rev. J. R. Hykes, D.D.
Rev. E. Box.
Rev. D. E. Hoste.
Rev. G. H. Bondfield.
Rev. D. MacGillivray, D.D.

The Permanent Committee organized by electing the Rt. Rev. Bishop Graves, Chairman ; Dr. G. F. Fitch, Treasurer ; and Rev. G. H. Bondfield, Secretary.

Secretary's Report.—A report on the work of the various committees appointed by the conference was published in the September and October numbers of the *Chinese Recorder*, 1908, and is presented herewith. To that report there is but little to add.

1. The Committee (No. 8) on the *Preparation of a Message to the Literati of China* issued their message

early last year. The draft, prepared by Rev. T. W. Pearce, and approved by his colleagues, Revs. Dr. Chauncey Goodrich and F. W. Baller, was submitted to several other sinologues and finally prepared for the press by Mr. Pearce and his able Chinese helpers. Over 10,000 copies (in parcels of 10, 15, 25 and 50) were posted to the mission stations throughout the empire. Many missionaries wrote for additional copies, and everywhere it appears to have been welcomed as an admirable statement and a timely appeal. The committee, and the translators in particular, are to be congratulated on the success of this publication. The message should not be allowed to go out of print.

2. The Committee (No. 15) on *the Form of Prayer* also successfully completed their labours, and some thousands of the revised prayer were sent out in April last. Several letters of thanks have been received.

3. With regard to the organization or work of the Committee (No. 19) on the *Preparation of Commentaries*, I have merely to repeat what was reported in October, 1908, viz., no information of any kind has been received.

4. *Publication.*—The instructions of the conference to publish records of the proceedings and the addresses, etc., that were delivered, were carried out, and the treasurer's report shows that the sale of these books and of the Century of Missions has not only helped to finance the conference but has left a substantial balance in the treasurer's hands. The committee is greatly indebted to the editors and sub-committees for preparing and seeing these volumes through the press.

The following details may be of interest :—

	Cost.	Number of copies sold.	Copies on hand.
1,000 Century of Missions ...	$2,880.32	946	.....
3,000 Conference Records ...	5,413.26	2,095	877
1,000 Conference Addresses	671.53	322	654

Copies of the "Records" and "Addresses" were presented as mementos to reviewers, reporters, editors and others, and to members of committees, etc., as sanctioned by resolutions of the Executive Committee. Letters of thanks are attached to this report.

A resolution dealing with the remaining stock will be submitted to this meeting.

5. It now only remains for the Executive Committee to complete its labours in accordance with the conference resolutions (Records, p. 757), to pass for publication a cash statement and appoint the committee.

G. H. BONDFIELD, *Hon. Secretary.*

CENTENARY CONFERENCE COMMITTEE.

BALANCE SHEET.

Assets.		*Liabilities.*	
Cash at bank ...	$ 331.79	Due to Methodist Publishing House	$ 800.00
Due by American Tract Society ..	1,211.38	Cr. balance ...	2,785.02
Stock at cost value:			
877 Records...	1,562.87		
654 Addresses ...	438.98		
Typewriter and writing utensils in secretary's office	40.00		
	$3,585.02		$3,585.02

G. F. FITCH, *Treasurer.*

Audited and compared with books and vouchers and found correct.

J. N. HAYWARD.
S. E. SMALLEY.

APPENDIX IX.

LIST OF NEW STATIONS.

Opened Since the Conference of 1907.

This list contains 54 names. A few places have been abandoned since 1907.

Name of Province.	*Name of Station.*	*By whom opened.*
Anhwei:	None.	
Chekiang:	None.	
Chihli:	None.	
Honan:	Hsü Cheo 許州	Augustana Syn.
	Kih Hsien 杞縣.	Am. Free Meth.
	Kio Shan 確山縣.	Amer. Luth.
	Kweiteh Fu 歸德府.	Christian M.
	Lo Shan 羅山縣.	Amer. Luth.
	Tao K'ow 道口.	C. P. M.
Hunan:	Nan Chow Ting.	C. I. M.
	U Kang.	Liebenzell.
	Linyang.	W. M. S.
Hupeh:	Kien Li 監利縣.	Swed. M. S.
	Kingchowfu 荊州府.	,, ,, ,,
	Kingmenchow 荊門州.	Sw. Am. Cov.
Fukien:	Pu Cheng 浦城.	C. M. S.
	Sun Ki 松溪.	C. M. S.
	Yungan.	M. E. M.
Kansi:	None.	
Kiangsi:	Ku Ling 孤嶺.	C. I. M.
	Yung Feng Hsien 永豐縣.	C. I. M.
Kiangsu:	Antung 安東.	C. I. M.
	Hai Chow 海州.	A. P. M. So.
	Nan Tung Chow 南通州	For. C. M.
Kuangsi:	Lung Chow 龍州廳.	C. and M. A.
Kuangtung:	Chong Lok.	Basel M.
	Fophin.	,, ,,
	Hopo, via Swatow.	A. B. M. U.
	Kao Tang 南塘.	N. Z. P. M.
	Ko Chow 高州.	A. P. M.
	Kong Moon.	C. P. M.
	Lenphin.	Basel M.
	Poklo 博羅.	L. M. S.
	Santong.	Rhen. M.
	Ts'in Shan.	Bible M.
	Waichowfu.	S. D. A.

Name of Province.	*Name of Station.*	*By whom opened.*
Kweichow :	None.	
Shansi :	Chieh Chow.	Sw. M. in C.
Shantung :	Peichen 北鎮.	E. B. M.
Shensi :	Suitechow 綏德州.	E. B. M.
	Yen Ngan fu. 延安府	E. B. M.
Sinkiang :	Tihwafu 廸化府.	C. I. M.
Szechwan :	Batang.	C. I. M.
	Hochow 合州.	M. E. M.
	Luchow.	C. M. M.
	Mow Chow.	C. M. S.
	Penhsien.	C. M. M.
	Siaoki.	C. I. M.
	Tachu.	C. I. M.
	Tzelintsing.	C. M. M.
	Yei Chow.	C. I. M.
Yunnan :	Sap'ushan (Wulingchow).	C. I. M.
	Tengyueh.	C. I. M.
Manchuria :	Ch'ao Yang Chen 朝陽鎮.	U. F. C. S.
	Dalny.	Dan. Luth. M.
	Hulan 呼蘭.	U. F. C. S.
	Hwaijen 懷仁.	Dan. Luth. M.
	Yungling 永陵.	U. F. C. S.
Mongolia :	Paotou.	Scan. All. M.

APPENDIX X.

HALLEY'S COMET IN CHINA.

WHEN Halley's comet was seen last in 1835, Robert Morrison had just died, and there were no missionaries on the mainland of China anywhere. The year before, the opium dispute began at Canton, and China's troubles on that account might very well have been attributed to the comet which blazed in the sky the following year. At any rate there was no one save a few Catholic missionaries to explain to the people the wonders of the solar system, of which comets form a part.

It is the object of this brief paper to describe what was done in 1909-10 to enlighten the Chinese people as to these phenomena. The presence of so many foreigners scattered up and down through every province of China rendered the possibility of riots all the more likely, especially if designing revolutionaries pointed to the comet as a signal of probable successful rebellion. When on September 11, Professor Wolfe, of Heidelberg, Germany, got the first photographic evidence of the approaching visitor, interest in the comet was world-wide. But it was not till November that it was suggested that missionaries ought to look alive and betimes prepare literature for the widest distribution. At that time the writer was paying a visit to some cities in the far interior, and in the course of an address, which was listened to by many officials and students, referred to the comet as due to appear shortly, visible to the naked eye. The address was, much to the surprise of the speaker, interrupted at this point by excited enquiries for further particulars. This experience gave birth to the idea of a wide comet propaganda, and on my return to Shanghai the idea was set afloat by the preparation

of a striking poster by the Christian Literature Society. At the same time letters were dispatched to six tract societies pointing out the importance of preparing the minds of the Chinese people, lest secret societies work on their feelings, causing much unrest and possibly riots in different parts. To prevent these sad consequences, all classes in China, merchants as well as missionaries, were all equally interested, and the help of the foreigner could be relied upon to aid in circulating the tract.

As a result of these letters, in addition to the Christian Literature Society's tract, tracts were prepared in Hankow, Shanghai, and West China. Practically all of these tracts were on sale at a very cheap rate long before the comet became visible to the naked eye in China, and this was a great advantage. The Chinese newspapers reprinted these tracts with comments of their own, agreeing with the views set forth in them. Copies were also sent to all the high officials of the Empire, and to show the interest they took in the tract, it was then that the governors, inspectors of education, etc., from Yunnan to Manchuria, ordered 33,000 copies, which they distributed to all their official subordinates, thus covering every corner of their provinces. Consuls were also zealous in the good work. A letter to the *North-China Daily News* of January 26, pointing out what the literature societies were doing, met a warm response, being backed up by a leader on January 28. The attention of merchants being thus secured, many of them bought quantities for distribution among their clients.

The Christian Literature Society found means to have its tract posted up at some 3,500 post offices and telegraph offices throughout the Empire, and the tract was posted up in many schools. Altogether 115,000 of its tract were sold, 2,000 of which went to Korea. The following table shows where the tract went as far as traceable.

Statement of Halley's Comet Posters sold in China, Japan, and Corea.

Shantung	3,675	Formosa	100
Honan	11,460	Yunnan	100
Hupeh	5,250	Kiangsi	200
Kiangsu	11,595	Manchuria	100
Hongkong	4,465	Korea	2 000
Hunan	1,080	Kwangsi	500
Chekiang	2,575	Kweichow	100
Chihli	10,700		
Anhui	1,760		74,160
Kwangtung..	6,550	Sundry sales	40,840
Fuhkien	6,300		
Shansi	5,650		115,000

In addition to these, 45,000 copies of the Hankow tract were sent out, 30,000 of the West China Society's tract were given away, 65,000 of the Chinese Tract Society's tract were sold, and 22,000 of Dr. Hallock's tract, which was posted all over Shanghai. Most of these tracts are of permanent value and will take their place in the catalogues for regular sale. The missionaries of Kansu got out a special poster of their own, which they report as having done much to quiet the people.

In the months from September onwards the people gave constant evidence of growing unrest throughout the Empire ; none of it, however, being attributed to the comet, which did not become visible until May, but these reports sufficiently accentuated the need of removing at least this one element of additional danger and lent wings to the propaganda of enlightenment. A spark, so to speak, from the comet, finding the popular air already electrified, might well precipitate widespread disaster.

The comet has come and gone, and it is possible for us now to sum up the final results of this wide distribution of comet literature. It is safe to say that never before in China was it possible to grapple with superstition in this fashion. When Halley's comet came before, China had no newspapers, no telegraph offices, no post

offices, no modern schools. At the present time all these things were so many arms wielded by the well wishers of China.

In the first place, peace has been preserved throughout China. The Changsha riots are well known to have had nothing to do with the comet. Correspondents reported that when the comet did appear, everybody was more or less prepared for it. Even the knowledge that on May 19 China, along with the rest of the world, was to pass through its tail, produced even less effect upon the Chinese than it did upon some people in Russia and the Western States of America. They believed the foreigner when he said the passage through the tail would be harmless, for had not the foreigner told them of the comet months before they could see it?

A second result, then, is a greater respect for the foreigner's knowledge. In Kansu the Chinese from long waiting began to have their doubts, but in due time the foreigner was triumphant, and if he knows so well the heavenly bodies perhaps he is an expert also in heavenly doctrine. Again, without doubt superstition of every sort has received a staggering blow. The comet tract pointed out that the heavenly bodies generally have no influence for weal or for woe on mankind, and astrology, geomancy, and horoscopy have been sensibly weakened. For this every foreigner, syndicate company and merchant, should be forever grateful to the missionary body, and this because these superstitions are their most formidable enemies in China. To multitudes of Chinese have come their first ideas of the solar system and its great creator, and new and striking attention has been called to Christianity in China. The Chinaman is happy because he knows the comet will not return for another 75 years.

DIRECTORY OF MISSIONARIES IN CHINA.

CONTRACTIONS for Societies used in the following list.

A. A. C.	American Advent Christian.
A. B. C. F. M.	American Board of Com. for For. Missions.
A. B. M. U.	American Baptist Missionary Union.
A. B. S.	American Bible Society.
A. C. M.	American Church Mission (or A. P. E.)
A. E. P. (All. Ev. P. M.)	Allgemeines Evangelische Protestantischer (General Protestant Mission of Germany).
A. F. M.	American Friends Mission.
A. Free M. M.	American Free Methodist M. in China.
A. L. M.	American Lutheran Mission.
A. P. E.	American Protestant Episcopal (or A. C. M.)
A. P. M.	American Presbyterian, North.
A. P. M., So., or S. P. M.	Southern Presbyterian Mission.
Apos. F. M.	Apostolic Faith Mission.
A. R. P. M.	American Reformed Presbyterian.
A. So. B., or S. B. C.	American Southern Baptists.
Aug.	Augustana Synod.
B. C. M.	Bible Christian Mission.
B. & F. B. S.	British and Foreign Bible Society.
B. M.	Basel Mission.
Ber. Fo. H.	Berlin Foundling Home.
Ber. M.	Berlin Mission.
Bible M.	Bible Mission.
Broadcast P.	Broadcast Press.
C. C. Z.	Christian Catholic Church in Zion.
Ch. Coll.	Christian College, Canton.
C. E. M.	Church of England Mission.
C. E. Z.	Church of England Zenana Mission.
Ch. Blind, Peking.	Mission for the Chinese Blind, Peking.
C. I. M.	China Inland Mission.
C. L. S.	Christian Literature Society.
C. M.	Christian Mission, Ningpo.
C. & M. A.	Christian and Missionary Alliance.
C. M. M.	Canadian Methodist Mission.
C. M. S.	Church Missionary Society.
C. P. M.	Canadian Presbyterian Mission.
C. S. M.	Church of Scotland Mission.

Cumb. P. M.	Cumberland Presbyterian Mission.
D. L. M.	Danish Lutheran Mission.
E. B. M.	English Baptist Mission.
E. M. M., or E. M. N. C.	English Methodist New Connexion.
E. P. M.	English Presbyterian Mission.
E. U. M. F. C.	English United Methodist.
E. W. M.	English Wesleyan Mission.
Ev. M.	Evangelical Association of North America.
Fin. F. C. M.	Finnish Free Church Mission.
F. C. M.	Foreign Christian Missionary Society.
F. F. M.	Friends Foreign Mission (England).
Fin. M. S.	Finland Missionary Society.
G. M.	Gospel Mission.
Ger. C. A. M.	German China Alliance.
H. M. Blind.	Hildesheim Mission for the Blind.
H. S. M.	Hauges Synodes Mission.
Ind.	Independent.
Ind. L. M.	Independent Lutheran Mission.
I. P. M.	Irish Presbyterian Mission.
Kieler C. M.	Kieler China Mission.
L. Br. M.	Lutheran Brethren Mission.
L. M. S.	London Missionary Society.
M. E. M.	Methodist Episcopal, North.
M. E., So.	Methodist Episcopal, South.
M. M. S.	Medical Missionary Society, Canton.
N. B. S. S.	National Bible Society of Scotland.
Nor. L. M.	Norwegian Lutheran Mission.
Nor. M. in C.	Norwegian Mission in China.
Nor. M. S.	Norwegian Missionary Society.
P. C. N. Z.	Presbyterian Church, New Zealand.
R. C. in A.	Reformed Church in America (Amoy, etc.)
R. C. in U. S.	Reformed Church in the United States.
Rhen. M. S.	Rhenish Missionary Society.
S. A. C. F.	Scandinavian American Christian Free.
S. A. M. C.	Swedish American Missionary Covenant.
S. B. C.	Southern Baptist Convention.
S. C.	South Chihli Mission.
S. C. A.	Scandinavian China Alliance.
S. D. A.	Seventh Day Adventist.
Seventh D. B.	Seventh Day Baptist.
S. Holiness.	Swedish Holiness Union.
S. M. S.	Swedish Missionary Society.
S. P. G.	Church of England Mission in North China.
S. P. M.	Southern Presbyterian Mission.

Sw. B.	Swedish Baptist.
Sw. M. in China.	Swedish Mission in China.
U. B. in C.	United Brethren in Christ.
U. E. C. M.	United Evangelical Church Mission.
U. F. C. S.	United Free Church of Scotland.
U. M. C. M.	United Methodist Church Mission.
Unc.	Unconnected.
U. P. C. S.	United Presbyterian Church of Scotland (before Union).
W. M. S., or E. W. M.	Wesleyan Missionary Society.
W. U. M.	Woman's Union Mission.
Yale M.	Yale University Mission.
Y. M. C. A.	Young Men's Christian Association.
Y. W. C. A.	Young Women's Christian Association.

Abernethy, Miss G., S. B. C., Chefoo.
Ackerson, Miss A., S. A. M. C., Siangyang, via Hankow.
Ackerson, Miss E., S. A. M. C., Siangyang, via Hankow.
Adam, J. R., and wife, C. I. M., Anshunfu, via Yochow and Kweiyang.
Adams, A. S., and wife, A. B. M. U., Hopo, via Swatow.
Adams, J. S., and wife, A. B. M. U., Hanyang
Adams, S. G., and wife, A. B. M. U., Hanyang.
Adams, W. F., M.D., and wife, R. C. in U. S., Yochow, via Hankow.
Adams, W. W., A. So. B., Tengchowfu, via Chefoo.
Adams, Miss E. L., A. B. M. U., Kinhwafu.
Adams, Miss J., M. E. M., Foochow.
Adkins, R. E., M.D., and wife, A. B. M. U., Kityang, via Swatow.
Agar, Miss G., C. & M. A., Taochow, Kansuh.
Ahlman, Miss O. G. W., Sw. M. in China, Hanchenghsien, via Hankow.
Ahlstrand, G., and wife, S. C. A., Chienchow, Sianfu, via Hankow.
Ahlström, Miss T., C. I. M., Shanghai.
Aiken, E. E., and wife, A. B. C. F. M., Paotingfu, via Tientsin.
Aitken, Miss I., L. R. C. P. & S., Ed., U. F. C. S., Liaoyang, via Newchwang.
Akers, Miss, Unc., Shihtao, via Chefoo.
Alanko, H., Fin. M. S., Tsingshih, via Shasi.
Albaugh, Miss I. M., A. P. M., So., Kiangyin.
Albertson, W. B., C. M. M., Chengtu.
Alderson, J. W., and wife, Unc., Juichowfu, via Kiukiang.
Aldis, W. H., and wife, C. I. M., Paoning, Sze.
Aldis, Miss K. M., C. I. M., Paoning, Sze.
Aldridge, Miss A. S., E. B. Zen. M., Chowtsun.
Alexander, B., and wife, C. & M. A., Changsha, Hunan.
Alexander, J., W. M. S., Liuyang, Hunan.
Alf, A., and wife, A. B. S., Canton.
Allan, C. W., and wife, W. M. S., Wuchang.
Allan, F. F., M.D., and wife, C. M. M., Jenshow.
Allen, Mrs. O. A., Ind., Canton.
Allen, H. A. C., and wife, C. I. M., Kutsingfu, via Mengtze.
Allen, Mrs. M. H., M. E. So., Shanghai.
Allen, Miss A. R., C. I. M., Wanhsien, via Ichang.
Allen, Miss M., C. I. M., Chinkiang.
Allen, Miss M., M. E. M., Hokchiang, Ngucheng, via Foochow.
Allen, Miss Maud, Ind., Tsaohsien, Shantung.
Allibone, Miss E. H., C. I. M., Nanpu, via Ichang.
Allum, F. A., and wife, S. D. A., Chowkiakow, Honan.

Allward, Mrs. M. C., C. & M. A., Wuchow.
Almblad A. F., and wife, S. C. A., Paoteo, Wangjefu, via Peking.
Alty, H. J. and wife, C. I. M., Chefoo.
Ambler, P. V., C. I. M., Chaocheng, Sha., via Peking.
Ament, Mrs. W. S., A. B. C. F. M., Peking.
Amundsen, E., and wife, B. & F. B. S., Yunnanfu.
Ancell, B. L., and wife, A. P. E., Yangchow, via Chinkiang.
Andersen, Miss T. E., C. I. M., Shekichen, via Hankow.
Anderson, J. Webb, M.D., S. Ch. Med. Coll., Canton.
Anderson, A. S., E. P. M., Changchowfu, via Amoy.
Anderson, B. L., and wife, S. D. A., Kulangsu, Amoy.
Anderson, C. J., and wife, S. C. A., Sianfu, via Hankow.
Anderson, Dr. Robert, H. S. M., Fancheng, via Hankow
Anderson, D. L., D.D., and wife, M. E., So., Soochow.
Anderson, G. A., and wife, C. I. M., Shekichen, via Hankow.
Anderson, H. E., and wife, W. M. S., Wuchow, via Canton.
Anderson, H. J. P., M. A., and wife. E. P. M., Amoy.
Anderson, J. G., M. A., L. M. S., Tientsin.
Anderson, J. A , M. D., and wife, C. I. M., Taichow, via Ningpo.
Anderson, J. P., S. D. A , Waichowfu, via Canton.
Anderson, K. R., Sw. M. in China, Honanfu.
Anderson, P. H., A. So. B., Canton.
Anderson, R. L., M. E., So., Soochow.
Anderson, W. J. W., M.D., and wife, W. M. S., Fatshan, via Canton.
Anderson, Miss C., S. C. A., Wukung, Sianfu, via Hankow.
Anderson, Miss E., Sw. M. in China, Chiehchow, via Taiyuanfu.
Anderson, Miss E., C. I. M., Tsoyun, via Peking.
Anderson, Miss E. E., M.D., A. P. M., Soochow.
Anderson, Miss E. K., S. Holiness, Tsoyun, via Taiyuanfu.
Anderson, Miss G. S., S. C. A., Piangliang and Sianfu, via Hankow.
Anderson, Miss I. E., Sw. M. in China, Hoyang, via Peking.
Anderson, Miss I. M., M. E., So., Changchow.
Anderson, Miss J. R., Kweiki, via Kiukiang.
Anderson, Miss K., D. L. M., Fenghwangheng, via Newchwang.
Anderson, Miss K., S. Holiness, Tsoyun, via Taiyuanfu.
Anderson, Miss M., A. L. M., Sinyangchow, Honan.
Anderson, Miss A. M., S. C. A., Fengchen, via Taiyuanfu.
Anderson, Miss M. T., P. C. N. Z., Canton.
Anderson, Miss T. E., C. I. M., Shekichen, via Hankow.
Andersson, K. R., Sw. M. in China, Honanfu.
Anderzen, C. A., and wife, S. Holiness, Tsoyun, via Taiyuanfu.
André, A. E., and wife, S. A. M. C., Fancheng, via Hankow.
Andrew, G., and wife, C. I. M., Lanchowfu, via Hankow and Sianfu.
Andrew, Miss G. F., C. I. M., Lanchowfu, via Hankow and Sianfu.

Andrew, Miss J. M., M.B., Ch.B., U. F. C. S., Kaiyuen, via Newchwang.
Andrews, H. E. V., and wife, C. I. M., Shunking, Sze., via Ichang.
Andrews, W., and wife, C. M. S., Singtu, Sze.
Andrews, Miss, C. M. S., Gosangche, via Foochow.
Andrews, Miss M. E., A. B. C. F. M., Tungchow, Chi.
Angvik, Miss C., Nor. M. in C., Hanchenghsien, via Peking.
Angwin, Miss R., C. I. M., Chefoo.
Annand, A. S., and wife, N. B. S. S., Tientsin.
Annis, Miss H., C. I. M., Chuhsien, Sze., via Ichang.
Aplin, Miss H. G., C. I. M., Chefoo.
Appleton, C. F., and wife, A. F. M. M., Kaifengfu, Honan.
Archibald, J., and wife, N. B. S. S., Hankow.
Argento, A., and wife, C. I. M., Kwangchow, via Hankow.
Argento, Miss C., C. I. M., Shekichen, via Hankow.
Arkeny, Miss J., M. E. M., Foochow.
Armfield, Miss M., C. M. S., Mienchuhsien, Sze.
Armstrong, G. A., A. P. M., Ichowfu, via Chinkiang.
Armstrong, O. V., and wife, A. P. M., So., Chinkiang.
Arnetvedt, N., Nor. M. S., Iyang, Hunan, via Changsha.
Arpiainen, Miss J. W., Fin. F. C. M., Yungfenghsien, via Kiukiang.
Ashmore, W., Jr., D.D., and wife, A. B. M. U., Swatow.
Asken, Miss M. E., Miss. Home and Agency, Shanghai.
Aspland, W. H. G., M.D., M.R.C.S., Ed., and wife, C. E. M., Peking.
Atkinson, Miss V. M., M. E., So., Soochow.
Atter, A., and wife, Apos. F. M., Shanghai.
Atwood, I. J., M.D., and wife, A. B. C. F. M., Fenchow, Shansi.
Austen, Miss M., M.D., C. M. M., Kiatingfu.
Axling, Miss M., S. M. S., Hwangchow, via Hankow.
Ayers, T. W., M.D., and wife, A. So. B., Hwanghsien, via Chefoo.

Babington, S. M., M.D., and wife, C. M. S., Taichowfu, via Ningpo.
Bach, A. H., and wife, Ch. New Testament M., Pakhoi.
Bachlor, Miss I., C. M. S., Pakhoi.
Baer, F. B., C. and M. A., Hankow.
Bähr, I., and wife, Rhen. M. S., Thongtauha, via Hongkong.
Bahr, M., and wife, Ber. M., Fayen Luk Hang, via Canton.
Baird, G. B., F. C. M., Luchowfu, via Wuhu.
Bailey, Miss E. C., C. I. M., Kiungchow, Sze.
Bakeman, P. R., and wife, A. B. M. U., Hangchow.
Baker, B. L., and wife, A. B. M. U., Chaochowfu, via Swatow.
Baker, E. G., and wife, E. B. M., Tsingchowfu, via Kiaochow.
Baker, J. A. A., W. M. S., Hongkong.
Baker, Miss, C. M. S., Shiuhing, via Canton.

Baker, Miss F. A. R., C. I. M., Antung, Ku., via Chinkiang.
Baker, Miss L., M. E. M., Foochow.
Baldwin, J. H., M. D., M. E. M., Taianfu, via Tsingtau.
Baldwin, Miss, C. M. S., Foochow.
Baller, F. W., C. I. M., Chefoo.
Balme, Dr. H., E. B. M., Taiyuenfu, Shansi.
Balmer, Miss J., E. P. M., Wukingfu, via Swatow.
Band, S., B. A., and wife, E. P. M., Wukingfu, via Swatow.
Banister, Ven. Archdeacon W., and wife, C. M. S., Hongkong.
Bankhardt, F. W., and wife, M. E. M., Yenpingfu, via Foochow.
Banks, Miss G., C. I. M., Ningkwofu, via Wuhu.
Bannan, E. J., C. I. M., Changteh, Hunan.
Barber, E. O., C. I. M., Yicheng, via Peking.
Barber, Miss E. P., A. P. E., Anking.
Barclay, Miss P. A., C. I. M., Kweichowfu, via Ichang.
Barham, H. A., and wife, C. I. M., Luchow, via Chungking.
Barker, Miss I. M., S. C., Tamingfu.
Barlow, C. H., M.D., and wife, A. B. M. U., Huchowfu.
Barnes, Miss L. H., C. M. S., Hangchow.
Barnett, E. J., C. M. S., Hongkong.
Barnett, H., and wife, Unc., Jehoi (Chentefu), via Peking.
Barr, Miss, C. E. Zen. M., Foochow.
Barraclough, Miss, C. I. M., Luchenghsien, via Peking.
Barrie, H. G., M.D., and wife, C. I. M., Kuling, via Kiukiang.
Bartel, H. C., and wife, Ind., Tsaohsien, Shantung.
Barter, A. J., M.D., and wife, C. M. M., Chengtu.
Barter, Miss M. K., C. I. M., Taikang, via Hankow.
Bartlett, Miss C., M. E. M., Hokchiang, via Foochow.
Barton, H., and wife, C. M. S., Shaohingfu.
Bashford, J. W., Ph.D., D.D., LL. D., and wife, M. E. M., Peking.
Bassett, Miss B., A. B. M. U., Suifu, via Chungking.
Batchelor, Miss E., C. M. S., Hangchow.
Batterham, Miss M., C. I. M., Yanghsien, via Hankow.
Batty, Miss L. A., C. I. M., Shanghai.
Baugh, Miss E., M. E. M., Peking.
Baumann, I., and wife, Rhen. M. S., Tungkun, via Canton.
Baumer, Miss E., Ger. C. A. M., Yunho, via Wenchow.
Baxter, A., L. M. S., Canton.
Baxter, A. K., L.R.C.P. and S., Ed., and wife, E. U. M. F. C., Wutingfu, Shantung.
Baxter, Miss M., C. I. M., Kweiki, via Kiukiang.
Bayne, P. M., and wife, C. M. M., Chengtu.
Beach, J. G., and wife, C. M. S., Chungkianghsien, Sze.
Beals, Z. Charles, and wife, A. A. C., Wuhu.
Beaman, W. F., and wife, A. B. M. U., Kiatingfu, via Chungking.
Bean, B. F., and wife, U. B. in C., Canton.
Beard, W. L., B.A., and wife, Y. M. C. A., Foochow.

Bearder, Miss A. M., C. E. M., Peking.
Beath, Miss N., N.B., C.M., E. P. M., Swatow.
Beattie, J., M.A., and wife, E. P. M., Amoy.
Beatty, J. C. P., M.D., T.C.D., C. M. S., Hangchow.
Beatty, Miss E., M.D., T.C.D., I. P. M., Kwangning via Newchwang.
Beauchamp, M., B. A., and wife, C. I. M., Kweichowfu, via Ichang.
Beck. E. A., R. C. in U. S., Chenchoufu, Hunan.
Beckingsale, Miss J., B.A., E. B. Zen. M., Sianfu, Shensi.
Beckman, R., and wife, S. C. A., Luchuanhsien, Sianfu, via Hankow.
Beebe, R. C., M.D., and wife, M. E. M., Nanking.
Beech, J., and wife, M. E. M., Chengtu.
Begg, T. D., and wife, B. and F. B. S., Shanghai.
Behrents, O. S., M.D., and wife, A. L. M., Kioshan, Honan.
Beinhoff, E. O., and wife, Sw. M. in China, Honanfu.
Belcher, W. M., and wife, C. I. M., Liangchowfu and Sianfu.
Bell, J., A.T.S., and wife, E. B. M., Suiteichow, Shensi.
Bell, Miss A.L., L. M. S., Chiangchiu, via Amoy.
Bement, Miss F. K., A. B. C. F. M., Shaowu, via Foochow.
Bement, Miss L. P., M.D., A. B. C. F. M., Shaowu, via Foochow.
Bender, J., and wife, Ger. C. A. M., Lungchuan, Che., via Wenchow.
Bender, Miss M. E., A. P. E., Shanghai.
Benderlock, Miss, C M. S., Hongkong.
Bengtsson, O., and wife, S. C. A., Sianfu, via Hankow.
Benham, Miss E., L. M. S., Tingchowfu, via Amoy.
Bennett, Miss E. L., C. I. M., Ninghai, via Ningpo.
Bennett, Miss, C. M. S., Foochow.
Benz, Miss L., Ind., Tsaohsien, Shantung.
Bere, Miss M., D.C. S., C. S. M., Ichang.
Berg, A., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu.
Berg, Mrs. A., S M. S., Hwangchow, via Hankow.
Berg, Miss G., Nor. L. M., Tengchow, Honan.
Bergen, P. D., and wife, A. P. M., Weihsien, via Tsingtau.
Bergfjord, K., and wife, Nor. L. M., Yunyang, via Hupeh.
Bergin, Miss F. L., Unc., Nanchang, via Kiukiang.
Bergling, A. R., and wife, Sw. M. in China, Hancheughsien, via Hankow.
Bergstrom, S., and wife, S. C. A., Hingping, Sianfu, via Hankow.
Bernhardt, Miss B., H. M. Blind, Kowloon.
Bernsten, B., and wife, Apos. F. M., Chengtingfu, Chi.
Berry, Miss, L. M. S., Tsangchow, via Tientsin.
Berst, W. R., M.D., and wife, A. P. M., Changteh, Hunan.
Beschnidt, Miss M., C. I. M., Tatungfu, via Peking.
Best, C., and wife, C. I. M., Laian, via Nanking.
Betow, Miss E., M.D., M. E. M., Sienyu, via Foochow.

Bettinson, Miss A. H., C. M., Ningpo.
Beutle, J. A., and wife, Ger. C. A. M., Yunho, via Wenchow.
Bevan, H. L. W., M.A., and wife, L. M. S., Shanghai.
Bevis, E. G., and wife, C. I. M., Chenchowfu, via Hankow.
Bible, F. W., and wife, A. P. M., Hangchow.
Biggam, Miss M., C. I. M., Ninghai, via Ningpo.
Biggin, T., M.A., and wife, L. M. S., Tungchow, via Peking.
Biggs, Miss C. M., C. I. M., Sintientsz, via Ichang.
Bigler, Regina M., M.D., U. B. in C., Canton.
Billing, A. W., and wife, M. E. M., Foochow.
Birch, Miss E. S., C. I. M., Shanghai.
Bird, C. H., B. A., and wife, C. I. M., Kaifeng, via Hankow.
Bird, F., C. I. M., Chungking.
Birrell, M. B., and wife, C. and M. A., Wuchang.
Bishop, H. N., C. M. S., Hangchow.
Bissonette, W. S., and wife, M. Pub. House in C., Foochow.
Bitton, W. N., L. M. S., Shanghai.
Bjertnoes, S., Nor. M. S., Sichow, via Peking.
Bjorklund, Miss M., Sw. M. in China, Ishih, via Taiyuanfu.
Bjorkman, Miss M. S., Apos. F. M., Chengtingfu, Chi.
Black, E. F., M. E. M., Foochow.
Black, Miss, C. I. M., Laohokow, via Hankow.
Black, Miss E., C. I. M., Laohokow, via Hankow.
Black, Miss E., E. P. M., Swatow.
Black, Miss J., C. I. M., Laohokow, via Hankow.
Blackmore, Miss, Unc., Tuchiawopu, via Tangshan.
Blackmore, Miss L., C. I. M., Chefoo.
Blackstone, J. H., and wife, M. E. M., Nanchang.
Blain, J. M., and wife, A. P. M. So., Kashing.
Blair, C. E., M.B., Ch.B., and wife, L. M. S., Tingchowfu, via Amoy.
Blakely, Miss G. M., C. I. M., Tungsiang, Ki., via Kiukiang.
Blalock, T. L., and wife, G. M., Taian, Shantung.
Blanchett, C. I., and wife, C. M. S., Pakhoi.
Bland, A., and wife, C. I. M., Anking.
Bland, F. E., and wife, C. M. S., Foochow.
Blandford, E. J., and wife, Northwest Kiangsi M., Wucheng, Ki., via Kiukiang.
Bläsner, F., and wife, C. I. M., Changshu, Ki., via Kiukiang.
Blauvett, Miss E. H., M.D., R. C. in A., Siokhe, via Amoy.
Bliss, E. L., M.D., and wife, A. B. C. F. M., Shaowu, via Foochow.
Blom, C., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu.
Blumhardt, B., All. Ev. P. M., Tsingtau.
Blumhardt, Miss H., All. Ev. P. M., Tsingtau.
Blundy, J., and wife, C. M. S., Kienningfu, via Foochow.
Boardley, Miss L., E. U. M. F. C., Wenchow.
Boardman, Miss E. B., A. P. M. So., Hangchow.

Boaz, Miss, C. F. Z., Nangwa, via Foochow.
Bobby, W. G., and wife, C. I. M., Wuhu.
Boddy, Miss E., M. E. M., Taianfu, via Tsingtau.
Boehne, Miss E. S., A. P. M., Tsinan, via Tsingtau.
Boon, E. O., Ind. L. M., Sihsien, Honan.
Boggs, J. J., and wife, A. P. M., Canton.
Bohnker, Miss K. L., Ger. C. A. M., Chuchow, via Wenchow.
Boileau, Miss, C. M. S., Ningteh, via Foochow.
Bolling, T. B. J., and wife, Sw. M. in China, Hoyang, via Peking.
Bolton, Miss A., C. M. S., Pakhoi.
Bolton, Miss E. R., C. I. M., Taning, Sha., via Peking.
Bolwig, C., and wife, D. L. M., Takushan, via Newchwang.
Bomar, Miss M. B., M. E. So., Huchowfu.
Bonafield Miss J., M. E. M., Foochow.
Bondfield, G. H., and wife, B. and F. B. S., Shanghai.
Bone, C., and wife, W. M. S., Hongkong.
Bonsey, A., and wife, L. M. S., Hankow.
Bonthius, A., M.D., and wife, R. C. in A., Amoy.
Boone, H. W., M.D., and wife, A. P. E., Shanghai.
Boot, H. P., M.A., R. C. in A., Chiangchiu, via Amoy.
Booth, R. T., M.B., B.Ch. (R. U. I.), and wife, W. M. S., Hankow.
Booth, W. C., and wife, A. P. M., Chefoo.
Booth, Miss M. E., C. I. M., Paoning, Sze.
Booth, Miss N., W. M. S., Hankow.
Borbein, Miss L., Ber. M., Canton.
Borg, Miss J., M. E. M., Chungking.
Borjeson, Miss H., S. M. S., Hwangchow, via Hankow.
Bornand, G., B. M., Lilong, via Hongkong.
Borst-Smith, E. F., and wife, E. B. M., Yenngan fu, Shensi.
Bosshard, J., B. & F. B. S., Hongkong.
Bostick, G. P., and wife, G. M., Pochow, Anhwei.
Bostick, Miss A. T., G. M., Pochow, Anhwei.
Bostick, W. D., and wife, G. M., Pochow, Anhwei.
Bostroin, Miss, D. L. M., Takushan, via Newchwang.
Bosworth, Miss S. M., M. E. M., Foochow.
Botham, Mrs. T. E., C. I. M., Ninghaichow, via Chefoo.
Bowen, A. C., and wife, M. E. So., Soochow.
Bowen, A. J., M.A., and wife, M. E. M., Nanking.
Bowles, N. E., B.A., C. M. M., Kiatingfu.
Bowser, Miss Hilda G., C. L. S., Shanghai.
Box, E., and wife, L. M. S., Shanghai.
Boyd, H. W., M.D., and wife, A. P. M., Canton.
Boyd, J. R. S., B.A., and wife, C. M. S., Kutien, via Foochow.
Boyer, Miss M., Ind., Shanghai.
Boynton, C. L., B.A., and wife, Y. M. C. A., Shanghai.
Brackbill, Miss S. C., C. M. M., Chengtu.
Bradley, Dr. Neville, and wife, C. M. S., Pakhoi.

Bradley, J. W., M.D., and wife, A. P. M., Sutsien, via Chinkiang.
Bradley, Miss, C. M. S., Pakhoi.
Bradley, Miss L., C. M. S., Ningtaik, via Foochow.
Bradshaw, F. J., and wife, A. B. M. U., Kiatingfu, via Chungking.
Bragg, T., L.R.C.P. and S., and wife, L. M. S., Weichen, via Shuntefu.
Brander, Miss J., E. P. M., Swatow.
Breckhen, E. R., and wife, C. M. M., Chengtu.
Brethorst, Miss A., M. E. M., Tzechow, Sze.
Breton, E., Liebebzell M., Hengchow, via Yochow.
Bretthauer, Miss E., B.A., M.D., A. B. M. U., Hanyang.
Brewster, W. N., D.D., and wife, M. E. M., Hinghwa, via Foochow.
Bridge, A. H., and wife, L. M. S., Weichen, via Shuntefu.
Bridge, J. E. E., Unc., Wentenghsien, via Weihaiwei.
Briggs, Miss, L. M. S., Hongkong.
Brightbill, Miss E. N., R. C. in U. S., Cheuchowfu, Hunan.
Brillinger, A. M., and wife, C. M. M., Chengtu.
Brimstin, Miss M. E., C. M. M., Chengtu.
Briscoe, W. F. H., C. I. M., Hungtung, via Peking.
Briseid, Miss T., Unc., Shihtao, via Chefoo.
Britton, T. C., and wife, A. So. B., Soochow.
Britton, Miss F. M., W. M. S., Canton.
Broadfoot, T. A., B.A., B.D., and wife, C. P. M., Kongmoon, via Hongkong.
Brock, J. and wife, C. I. M., Chowkiakow, via Hankow.
Brockman, F. S., and wife, Y. M. C. A., Shanghai.
Brook, Miss J. P., C. I. M., Hiangcheng, via Hankow.
Brooks, Miss C. A., C. M. M., Chengtu.
Brooks, Miss I. L., Meth. Pub. House in C., Shanghai.
Broomhall, A. H., M.R.C.S., L.R.C.P., and wife, C. I. M., Chungking.
Broomhall, Dr. B. C., and wife, E. B. M., Taiyuenfu.
Broomhall, M., B.A., and wife, C. I. M. (In England.)
Brostrom, Miss, D. L. M., Takushan, via Newchwang.
Broumton, J. F., C. I. M. (In America.)
Brown, C. C., and wife, E. P. M., Changchowfu, via Amoy.
Brown, F., F.R.G.S., and wife, M. E. M., Tientsin.
Brown, G. G., and wife, C. I. M. (In England.)
Brown, G. S., and wife, M. E. M., Yenpingfu, via Foochow.
Brown, H. J. B., and wife, S. P. G., Peking.
Brown, J. E., and wife, F. C. M., Luchowfu, via Wuhu.
Brown, T. C., B.A., B.D., L. M.S., Chiangchiu, via Amoy.
Brown, Miss A. E., S. C., Tamingfu, Chihli.
Brown, Miss C. E., B. C. M., Tsinshaan, via Macao.
Brown, Miss M. C., C. I. M., Kwangsinfu, via Ningpo.

Browne, B. Score, M.C., C. M. S., Taichowfu.
Browne, W., and wife, C. M. S., Chuki.
Browne, Miss, A. B. C. F. M., Tungchow, Chi.
Brownell, H. C., B.A., Canton Christian College, Canton.
Browning, R. E., A. P. E., Shanghai.
Brownlee, E. A., and wife, C. I. M., Anking.
Bruce, J. H., B.A., C. P. M., Changteho, Ho.
Bruce, J. P., and wife, E. B. M., Tsingchowfu, via Kiaochow.
Brun, S., M.A., B.D., and wife, Nor. M. S., Sinhwa, via Changsha.
Bryan, A. V., and wife, A. P. M., Port Arthur, Manchuria.
Bryan, H. C., M.D., A. P. M., Nodoa, via Hoihow, Hainan.
Bryan, R. T., D.D., A. So. B., Shanghai.
Bryan, Miss F. C., A. So. B., Shanghai.
Bryant, E. E., B.A., B.D., L. M. S., Weichen, via Shuntefu.
Bryer, Miss, C. E. Z., Kienning, via Foochow.
Bryers, Miss S. E., C. M. S., Anhsien, Sze.
Bryson, A. G., and wife, L. M. S., Tsangchow, via Tientsin.
Bryson, T., and wife, L. M. S., Tientsin.
Bryson, Miss M. E., M.B., Ch.B., E. P. M., Changchowfu, via Amoy.
Buchanan, T. F., N. B. S. S., Hankow.
Bucher, J. F., and wife, R. C. in U. S., Yochow, via Hankow.
Buck, Rev. Frank C., F. C. M., Luchowfu, via Wuhu.
Buck, Miss F. M., Miss. Home and Agency, Shanghai.
Buckner, H. F., and wife, A. So. B., Wuchow, via Canton.
Bugge, S., B.Sc., M.A., B.D., Nor. M. S., Changsha.
Bullock, A. A., and wife, A. P. M., Nanking.
Bunbury, G. A., M.A., and wife, C. M. S., Hongkong.
Bunting, C. A., and wife, C. I. M., Wanan, Ki., via Kiukiang.
Burbridge, Miss N., C. I. M., Kiatingfu, via Chungking.
Burch, C. A., and wife, A. A. C., Chaohsien, via Wuhu.
Burdick, Miss S. M., Ph.B., Seventh D. B., Shanghai.
Buren, Miss E. A. E., Sw. M. in China, Honanfu.
Burgess, O., and wife, C. I. M., Shanghai.
Burke, W. B., and wife, M. E. So., Soochow.
Burke, Miss Margaret E., A. A. C., Chaohsien.
Burkwall, H. O. T., and wife, B. & F. B. S., Canton.
Burlingame, Miss E. M., Ind., Canton.
Burn, Miss E. F., C. I. M., Chinkiang.
Burne, A. E., and wife, S. P. G., Weihaiwei.
Burnip, E., L. M. S., Siangtan, Hunan.
Burns, W., Apos. F. M., Chengtingfu, Chi.
Burroughs, Miss, C. E. Z. Sangiong, via Foochow.
Burt, E. W., B.A., E. B. M., Weihsien, via Chefoo.
Burton, Miss, C. M. S., Tosung, via Foochow.
Burton, Miss E., C. I. M., Anjen, via Kiukiang.

Bushell, Miss J., C. M. S., Foochow.
Butchart, J., M.D., and wife, F. C. M., Luchowfu, via Wuhu.
Butcher, Miss, Unc., Tuchiawop'u, via Tongshan.
Butler, Miss E. H., A. F. M., Nanking.
Butler, Miss E. M., A. P. M., Canton.
Button, Miss L. C., B.A., C. I. M., Chefoo.
Butzbach, A. H., and wife, Ev. M., Shenchowfu, Hunan.
Byerly, Miss A. E., A. P. E., Wuchang, via Hankow.
Byers, G. D., A. P. M., Hoihow, Hainan.
Byles, Miss, M. B., Ch.B., L. M. S., Hankow.
Bynon, Miss M. H., M.D., A. P. M., Weihsien, via Tsingtau.

Cable, Miss A. M., C. I. M., Huochow, via Peking.
Cajander, Miss E., Fin. F. C. M., Yungfenghsien, via Kiukiang.
Caldwell, C. N., and wife, A. P. M., Taichow, Ku., via Chiukiang.
Caldwell, E. B., and wife, M. E. M., Foochow.
Caldwell, H. R., and wife, M. E. M., Hokchiang, via Foochow.
Caldwell, T., and wife, C. M. S., Shihchuan, Sze.
Callum, D. A., and wife, C. M. S., Chungpa, Sze.
Calvert, Miss E. E., L. M. S., Wuchang, via Hankow.
Cameron, A. N., and wife, "Broadcast Tract" Press, Changsha, Hunan.
Campbell, Miss A., C. I. M., Panghai (Chenyuen), via Yochow.
Campbell, C. K., and wife, M. E. So., Soochow.
Campbell, Geo., and wife, A. B. M. U., Kaying, via Swatow.
Campbell, Miss E., M. E. M., Hinghwa, via Foochow.
Campbell, W. M., and wife, A. P. M., Kiungchow, via Hoihow, Hainan.
Candlin, G. T., and wife, E. U. M. F. C., Tangshan.
Cane, Miss L. M., C. I. M., Yushan, via Ningpo.
Cannell, W. R., C. M. S., Shihchuan, Sze.
Canner, W., S. P. G., Yungchinghsien.
Cannon, A. L., C. I. M., Jaochow, via Kiukiang.
Canright, H. L., M.D., and wife, M. E. M., Chengtu.
Capen, R. T., and wife, A. B. M. U., Swatow.
Carden, Miss, C. M. S., Hongkong.
Cardwell, J. E., C. L. S., Shanghai.
Caren, T. H., L. M. S., Canton.
Carlen, O., Sw. Holiness, Hunyuan, via Peking.
Carleson, Mrs. N., S. Holiness, Tatungfu, via Taiyuanfu.
Carleton, Miss M. E., M.D., M. E. M., Lekdu, via Foochow.
Carlton, Miss C., C. M. S., Chungkianghsien, Sze.
Carlyle, Miss L., C. I. M., Tungsiang, Ki., via Kiukiang.
Carothers, Miss A.M., M.D., A. P. M., Soochow.
Carpenter, G. B., C. and M. A., Wuchow.
Carpenter, J. B., B.A., and wife, C. M. S., Foochow.
Carper, Miss Elizabeth R., M.D., A. P. M., Limchowfu.

Carr, J. C., M.D., and wife, C. I. M., Pingyangfu, via Peking.
Carr, S. H., M.D., and wife, C. I. M., Kaifeng, via Hankow.
Carr, Miss H. E., C. I. M., Taning, Sha., via Peking.
Carscallen, C. R., B.A., and wife, C. M. M., Chengtu.
Carson, F. S., and wife, M. E. M., Hinghwa, via Foochow.
Carson, J., B.A., and wife, I. P. M., Newchwang.
Carter, Miss A. E., Mission to Chinese Deaf, Chefoo.
Carwardine, C., and wife, C. I. M., Chengku, via Hankow.
Case, Dr. J. N., and wife, Unc., Weihaiwei.
Caspersen, Miss E., Nor. M. S., Changsha.
Cassels, Bishop, W. W., B.A., and wife, C. I. M., Paoning, Sze.
Cassidy, Miss B., A. A. C., Wuhu.
Casswell, Miss E., C. M. S., Mienchow, Sze.
Castle, H., and wife, C. M. S., Hangchow.
Castleton, A. G., E. B. M., Peicheng, Putai City, via Kiaochow.
Cecil-Smith, G., and wife, C. I. M., Kweiyang, via Chungking.
Chalfant, F. H., and wife, A. P. M., Weihsien, via Tsingtau.
Chalfant, W. P., and wife, A. P. M., Ichowfu, via Chinkiang.
Chambers, R. E., and wife, A. So. B., Canton.
Champness, C. S., and wife, W. M. S., Yiyang, Hunan.
Chandler, H. E., A. P. M., Weihsien, via Tsingtau.
Chapin, D. C., A. P. M., Paotingfu.
Chapin, Miss A. G., A. B. C. F. M., Tungchow, Chi.
Chapman, T. W., M.Sc., and wife, E. U. M. F. C., Wenchow.
Chapman, W. C., Pres. Miss. Press, Shanghai.
Charles, M. R., M.D., and wife, M. E. M., Nanchang.
Charles, Miss A., C. and M. A., Wuchow.
Charter, G. A., L.R.C.P. and S., and wife, E. B. M., Sianfu, Shensi.
Chen, H. Y., Book Room and Educ. Dep., Shanghai.
Cheshire, Miss A., A. P. E., Shanghai.
Cheshire, Miss E. T., A. P. E., Wuchang.
Child, F., and wife, C. M. S., Kweilinfu.
Chittenden, Miss C. E., A. B. C. F. M., Inghok, via Foochow.
Christensen, C., and wife, D. L. M., Port Arthur.
Christensen, C. A., L.B., Unc., Tuchiawop'u, via Tongshan.
Christensen, L., A. L. M., Loshan, Honan.
Christie, D., F.R.C.P., L.R.C.S., and wife, U. F. C. S., Moukden.
Christie, W., and wife, C. and M. A., Choni (Thibet).
Church, Miss, C. E. Z., Kutien, via Foochow.
Churcher, Miss E. J., C. I. M., Kwangyuan, via Ichang.
Churchill, H. M., M.R.C.S., L.R.C.P., C. M. S., Kienningfu, via [Foochow.
Churchill, Miss E. A., A. P. M., Canton.
Claiborne, Miss E., M. E. So., Shanghai.
Clark, H. M., B.A., C. P. M., Weihwei, Ho.
Clark, I. B., and wife, A. B. M. U., Suifu, via Chungking.
Clark, W. T., M.D., and wife, C. I. M., Talifu, via Mengtze.
Clark, Miss A. M., A. P. E., Hankow.

Clark, Miss E. J., C.M.S., Ningpo.
Clark, Miss M. M., C. M. S., Ningpo.
Clark, Miss, L. M. S., Shanghai.
Clark, Miss, L. M. S., Hengchowfu, Hunan.
Clark, Miss N. J., F. C. M., Chuchow, An., via Nanking.
Clarke, G. W., and wife, C. I. M., Tientsin.
Clarke, S. R., and wife, C. I. M., Kweiyang, via Chungking.
Clarke, Miss I., C. M. S., Shaohingfu.
Clarke, Miss J. C., C. M. S., Ningteh, via Foochow.
Clarke, Miss L., C. I. M., Kweichowfu, via Ichang.
Clarke, Miss M. E., C. M. S., Funingfu, Foochow.
Classon, J. L., S. Holiness, Hunyuan, via Peking.
Clausen, H., Kieler C. M., Pakhoi.
Claxton, A. E., and wife, C. M. M., Chungking.
Clayson, W. W., B.A., and wife, L. M. S., Canton.
Clayton, G. A., and wife, W. M. S., Hankow.
Clements, A. J., C. I. M., Fushun, Sze., via Chungking.
Clements, H., C. M. S., Shaohingfu.
Cline, J. W., and wife, M. E. So., Shanghai.
Clinton, Mrs. T. A. P., C. I. M., Changteh, via Yochow.
Clough, Miss E. S., C. I. M., Yangchow, via Chinkiang.
Cochran, J. B., and wife, A. P. M., Hwaiyuan, An., via Nanking.
Cochran, S., M.D., and wife, A. P. M., Hwaiyuan, An., via Nanking.
Cochrane, T., M.B., C.M., and wife, L. M. S., Peking.
Codrington, Miss, C. E. Z., Kutien, via Foochow.
Cody, Miss, A. B. M. U., Hanyang.
Cogdal, Miss M. E., A. P. M., South Gate, Shanghai.
Cole, A. F., M.R.C.S., L.R.C.P., and wife, C. M. S., Ningpo.
Cole, G. H., M.E., and wife, Y. M. C. A., Tientsin.
Cole, J. G., S.C., Tamingfu, via Tientsin.
Cole, W. B., M. E. M., Yungchun, via Foochow.
Cole, Miss F., C. I. M., Yangchow, via Chinkiang.
Coleman, Miss, C. M. S., Kieniang, via Foochow.
Coleman, Miss I. M., C. I. M., Yanghsien, via Hankow.
Coleston, Miss, C. E. Z., Nangwa, via Foochow.
Collan, S., and wife, Finn. M. S., Yuingting, via Shashi.
Collier, Miss C., M. E. M., Chengtu.
Collier, Miss L., M. E. M., Foochow.
Collins, Miss F. L., C. I. M., Kinki, via Kiukiang.
Connaughty, Miss L., S. C., Tamingfu.
Conway, H. S., and wife, C. I. M., Shekichen, via Hankow.
Cook, Miss C. D., C. I. M., Chenchowfu, via Hankow.
Cook, Miss E. K., E. U. M. F. C., Chuchai.
Cooke, Miss K. E., C. I. M., Iyang, Ki., via Kiukiang.
Coole, T. H., M.D., and wife, M. E. M., Kucheng, via Foochow.

Cooper, A. S., B.A., A. P. E., Wuchang.
Cooper, E. C., W. M. S., Yungchowfu, Hunan.
Cooper, E. J., and wife, C. I. M., Hungtung, via Peking.
Cooper, F. C., and wife, A. P. E., Shanghai.
Cooper, Mrs. W., C. I. M. (in England).
Cooper, Miss A. B., C. E. Z., Longuong, via Foochow.
Cooper, Miss E. B., M.D., A. P. M., Tengchowfu, via Chefoo.
Cooper, Miss F., L.S.A., C. E. Z., Longuong, via Foochow.
Copp, A., and wife, B. and F. B. S., Chefoo.
Coppock, Miss G., Y. W. C. A., Shanghai.
Corbett, C. H., and wife, A. P. M., Tungchow, Chi.
Corbett, Dr. Hunter, A. P. M., Chefoo.
Corbett, Miss M. N., A. B. C. F. M., Peking.
Corbin, Paul H., and wife, A. B. C. F. M., Fenchow, Shansi.
Cormack, J. G., L.R.C.S. and P., Ed., L. M. S., Hwangpi, via Hankow.
Cormack, Miss I., C. I. M., Anjen, via Kiukiang.
Cornaby, W. A., and wife, C. L. S., Shanghai.
Corncross, Miss F., M. E. M., Chinkiang.
Cornford, C. E., Ind., Hangchow.
Corriher, Miss E., A. P. M. So., Kashing.
Cory, A. E., and wife, F. C. M., Nanking.
Cottrell, R. F., and wife, Seventh D. A., Chowkiakow, Honan.
Coultas, G. W., and wife, C. M. S., Hangchow.
Coulthard, J. J., and wife, C. I. M., Chefoo.
Cousins, C. D., and wife, L. M. S., Poklo, via Canton.
Cousins, H. S., B.A., S. P. G., Weihsien, via Tsingtau.
Cousland, Dr. P. B., M.B., C.M., and wife, E. P. M., Shanghai.
Covert, Miss M. C., A. B. M. U., Ningpo.
Cowan, Miss A. M., M.B., Ch.B., U. F. C. S., Asiho, via Newchwang.
Cowen, J. L., and wife, Meth. Pub. House in China, Shanghai.
Cowles, R. T., China Baptist Pub. S., Canton.
Cox, G. A., L.R.C.P. and S., Ed., and wife, C. I. M., Chinkiang.
Cox, J. R., M.D., and wife, C. M. M., Jenshow, via Chinkiang.
Coxen, Miss, L. M. S., Hengchowfu, Hunan.
Crabb, E., and wife, A. P. M., Hengchow, Hunan.
Craig, Miss, C. M. S., Funingfu, via Foochow.
Craig, Miss I. A., C. I. M., Chefoo.
Crane, Miss E. M., M. E. M., Wuhu.
Crawford, A. R., M.A., and wife, I. P. M., Chinchow, via Newchwang.
Crawford, O. C., and wife, A. P. M., Soochow.
Crawford, W., M.D., and wife, C. M. M., Kiatingfu.
Crawford, W. M., and wife, M. E. M., Chungking.
Crawford, Miss L., Unc., Tehnganhsien, via Kiukiang.
Crawford, Miss L. J., A. B. M. U., Hanyang.

Crawford, Miss M. B., W. M. S., Wuchang.
Cream, Miss S. A., C. I. M., Yencheng, Ho.
Cree, Miss, C. M. S., Hongkong.
Creighton, J. W., A. P. M., Yuengkong.
Crocker, W. E., and wife, A. So. B. Chinkiang.
Crofoot, J. W , M.A., and wife, Seventh D. B., Shanghai.
Crofts, D. W., B.A., B.D., B.Sc., and wife, C. I. M., Chenyuan, via Yochow.
Crooks, Miss E., M.B., C.M., I. P. M , Kirin, via Newchwang.
Crooks, Miss G., M. E. M., Chinkiang.
Crossette, Mrs. M. M., A. P. M., Weihsien, via Tsingtau.
Crouse, F. C., and wife, A. B. S., Kiukiang.
Crowl, Miss A L., A. B. M. U., Hanyang.
Crummer, Miss L., A. P. E., Shanghai.
Crumpe, Miss, Ind., Foochow.
Crutcher, A. T., and wife, C. M. M. Chengtu.
Crystall, Miss E. J., C. I. M., Sisiang, via Hankow.
Cu, Miss L. B., M.D., M. E. M., Hokchiang. via Foochow.
Cuff, A., and wife Unc., Juichowfu, via Kiukiang.
Culverwell, Miss E., C. I. M., Yingshan, Sze., via Ichang.
Culverwell, Miss F. H., C. I. M., Nanpu, via Ichang.
Cumber, Miss Mira L., F. F. M., Chungking.
Cundall, E., L.R.C.S. and P., W. M. S., Anlu, via Hankow.
Cunningham, A. M., and wife, A. P. M., Peking.
Cunningham, J. R., and wife, C. and M. A., Wuchow.
Cunningham, R., C. I. M., Luchow, via Chungking.
Cunningham, W. R., M.D., A. P. M., Yihsien, via Chinkiang.
Curnow, J. O., and wife, M. E. M., Suining, Sze.
Currie, Miss M. S., C. I. M., Shanghai.
Curphey, A. G., M.B., L.R.C.P. and S., Edin., C. M. M., Chungking.
Curtis, H. H., C. I. M., Kiangtsin, via Chungking.
Curtis, J., C. M. S., Funingfu, via Foochow.
Cushman, Miss C. E., M. E. M., Tientsin.
Czach, Miss T., Liebenzell M., Ukang, via Yochow.
Czerwinski, C., and wife, Liebenzell M., Siangtan, via Yochow.

Daehlen, I., and wife, A. L. M., Sinyangchow, Honan.
Dahl, Miss B. H., Apos. F. M., Shanghai.
Dahlberg, Miss H. A., S. C. A., Saratsi, via Peking.
Dale, Miss E. P., F. C. M., Wuhu.
Dalland, O., Nor. M. S., Iyang, via Changsha.
Dannenberg, W. E., and wife, F. C. M., Chuchow, An , via Nanking.
Darling, Miss A. R., C. I. M , Shanghai.
Darlington, T., and wife, C. I. M., Wanhsien, via Ichang.
Darly, Miss, C. E. Z., Kienning, via Foochow.

Darroch, Miss M., C. I. M., Shanghai.
Davenport, C. J., F.R.C.S., and wife, L. M. S., Shanghai.
Davenport, E. C., M.D., South China Med College, Canton.
Davey, Miss G. C., C. I. M., Yangchow.
Davidson, A., and wife, F. F. M., Chungking.
Davidson, A. W., and wife, F. F. M., Chungking.
Davidson, D. C., M.A. U. F. C. S., Hulan, via Newchwang.
Davidson, R. J., and wife, F. F. M., Chentu.
Davidson, W. H., M.R.C.S., L.R.C.P. (Lond.), and wife, F. F. M., Chungking.
Davidson, Miss M. S., U. F. C. S., Moukden.
Davies, C. F., and wife, C. I. M., Kweiyang, via Chungking.
Davies, H., M.A., P. C. N. Z., Canton.
Davies, J. P., and wife, A. B. M. U., Kiating, via Chungking.
Davies, Miss H., C. I. M., Sintientsi (Paoning), via Ichang.
Davies, Miss H., L. M. S., Hongkong.
Davis, C. F. E., and wife, C. I. M., Chuhsien, Sze., via Ichang.
Davis, D. H., D.D., and wife, Seventh D. B., Shanghai.
Davis, F. W., and wife, C. and M. A., Wuchow.
Davis, G. L., and wife, M. E. M., Changli, via Tientsin.
Davis, G. R., and wife, M. E. M., Tientsin.
Davis, H. E., and wife, Seventh D. B., Shanghai.
Davis, J. W., D.D., LL.D., A. P. M. So., Nanking.
Davis, W. W., M. E. M., Peking.
Davis, W. G., C. and M. A., Wuchang.
Davis, Miss A. A., C. I. M., Iangkeo, via Ningpo.
Dawes, J. V., and wife, G. M., Taian, Shantung.
Dawson, W. F., and wife, L. M. S., Peking.
Dawson, Miss A., Unc., Nanchang, via Kiukiang.
Day, D. J. S., and wife, R. C. in A., Amoy.
Day, F., S. P. G., Yungchunghsien.
Day, L. J., and wife, B. and F. B. S., Shanghai.
De Greeuw, Miss H. J. A., C. I. M., Anjen, via Kiukiang.
De Haan, A. B., and wife, A. B. C. F. M., Pangchun, via Tientsin.
De Pree, H. P., B.D., and wife, R. C. in A., Chiangchiu, via Amoy.
Dean, J. C., and wife, A. P. E., Wuhu.
Dean, Miss J., A. R. P. M. Takhing, via Canton.
Deane, Mrs. A. M., F. F. M., Tungchwan, Sze.
Deans, F. S., B. and F. B. S., Chengtu.
Deans, W., and wife, C. S. M., Ichang.
Deming, J. H., and wife, A. B. M. U., Hanyang.
Dempsey, P. T., and wife, W. M. S., Tayeh, via Hankow.
Denham, J. E., and wife, C. M. S., Hangchow.
Denham, Miss, W. M. S., Yungchowfu, Hunan.
Derr, C. H., and wife, A. P. M., Chenchow, Hunan.
Deutsch, I., S. C., Tamingfu.

Devol, G. F., M.D., and wife, A. F. M., Luho, via Nanking.
Dewstoe, E., and wife, W. M. S., Canton.
Dickie, Miss E. C., A. P. M., Ningpo.
Dickie, F., C. I. M., Kiuhwafu, via Ningpo.
Dickson, Miss A. I., B.A., C. P. M., Kongmoon, via Hongkong.
Diehl, F., and wife, Rhen. M S., Fukwing, via Hongkong.
Dietrich, G., B.M., Nyenhangli, via Swatow.
Dildine, H. G., and wife, M. E. M., Yungchun, via Foochow.
Dilley, F. E., M.D., A. P. M., Peking.
Dinneen, Miss C. E. Z., Foochow.
Dobson, G. F. C., M.A., and wife, C. M. S., Shanghai.
Dobson, W. H., M.D., and wife, A. P. M., Yeungkong.
Dodd, A. B., and wife, A. P. M., Tsinan, via Tsingtau.
Dodson, Miss S. L., A. P. E. Shanghai.
Domay, G., and wife, C. I. M., Linkiang, via Kiukiang.
Doring, H., B. and F. B. S., Canton.
Douglas, G., M.A., and wife, U. F. C. S., Liaoyang, via Newchwang.
Douglass, C. W., and wife, A. P. M., Shanghai.
Dow, Miss J., M.B., C. P. M., Changteho, Ho.
Dow, Miss Nellie E., A. A. C., Nanking.
Dowling, Miss M. A., A. B. M. U., Shaohingfu.
Downing, Miss C. B., Chefoo Miss. Home, Chefoo.
Draffin, G. F., C. I. M., Nanchowting, via Yochow.
Drake, Miss E., C. I. M., Yingshan, Sze., via Ichang and Wanhsien.
Drake, Miss N., M. E. So., Soochow.
Drane, Miss L. A., C. and M. A., Nanlinghsien, via Wuhu.
Draper, Miss F. L., M.D., M. E. M., Sienyu, via Foochow.
Dresser, Miss E. E., A. P. M., Nanking.
Dreyer, F. C. H., and wife, C. I. M., Chaocheng, Sha., via Peking.
Dring, Miss G., C. I. M., Iyang, Ki., via Kiukiang.
Drummond, W. J., and wife, A. P. M., Nanking.
Drysdale, I. F., and wife, B. and F. B. S., Tientsin.
DuBose, H. C., Mrs., A. P. M. So., Soochow.
DuBose, P. C., and wife, A. P. M. So., Soochow.
Dubs, C. N., and wife, U. E. C. M., Changsha, via Hankow.
Duffy, A., and wife, C. I. M., Takutang.
Duffus, Miss M., E. P. M., Wukingfu, via Swatow.
Duncan, Miss A. N., E. P. M., Changchowfu via Amoy.
Duncan, Miss H. M., C. I. M., Yungfenghsien, via Kiukiang.
Duncan, Miss M. B., A. P. M., Ningpo.
Duncanson, R., B.A., and wife, C. P. M., Kongmoon, via Hongkong.
Dunk, Miss, C. M. S., Shiuhing, via Canton.
Dunlap, I., and wife, U. E. C. M., Liling, via Yochow.

Dunlap, R. W., M.D., A. P. M., Tengchowfu, via Chefoo.
Dunne, Miss, C. E. Z., Foochow.
Dunphy, Miss H., Unc., Nanchang, via Kiukiang.
Durham, Miss L., A. P. M., Canton.
Duryee, Miss A., R. C. in A., Tongan, via Amoy.
Duryee, Miss L. N., R. C. in A., Tongan, via Amoy.
Duthie, J., Unc., Pakou, via T'angshan.
Dyck, Miss M., Ind., Shanhsien.
Dye, D., A. B. M. U., Suifu, via Chungking.
Dyer, Miss C. P., M. E. M., Changli, via Tientsin.
Dyer, Mrs. L., Ind., Shanghai.
Dyer, Miss E., C. and M. A., Wuchow.
Dymond, F. J. and wife, U. M. C. M., Tungchwan, Yun.
Dzau, S. K., Chinese Y. M. C. A. of China, Shanghai.

Eadie, G., B.A., and wife, C. P. M., Changteho, Ho.
Eagger, E., and wife, Unc., Pakow, via Tongshan.
Eames, C. M., A. P. M., Tsiningchow, via Chinkiang.
Earle, J. R., B.A., and wife, C. M. M., Jenshow.
Eastman, V. P., and wife, A. B. C. F. M., Linching, via Tsingtau.
Easton, G. F., and wife, C. I. M., Hanchungfu, via Hankow and Sianfu.
Ebeling, W. H. C., and wife, A. B. C. F. M., Tungchow, Chi.
Eberlein, O., B.M., Hoyun, via Canton and Weichow.
Eckart, K., Ber. M., Shiuchowfu, via Canton.
Eckerson, F., M.A., R. C. in A., Tongan, via Amoy.
Edgar, J. H., and wife, C. I. M., Batang, Sze.
Eddon, W., and wife, U. M. C. M., Wuting, Shantung.
Edmonds, Miss A. M., M.D., M. E. M., Chungking.
Edmunds, C. K., Ph.D., and wife, Canton Christian College, Canton.
Edwards, D. W., B.A., Y. M. C. A., Peking.
Edwards, R. F., and wife, A. P. M., Limchowfu.
Edwards, W., and wife, Aug., Fancheng, via Hankow.
Edwards, Dr. E. H., and wife, E. B. M., Taiyuenfu, Shansi.
Edwards, Miss A. S., C. M. S., Chungpa, Sze.
Edwards, Miss M. A., C. I. M., Sisiang, via Hankow.
Ehn, P. E., and wife, S. C. A., Kweihwating, via Taiyuanfu.
Ehrstrom, Miss A. E., Fin. F. C. M., Yungsin, Ki., via Kiukiang.
Eich, G., M.D., and wife, Rhen. M. S., Tungkun, via Canton.
Ekeland, T. L., and wife, A. L. M., Juning, Honan.
Ekvall, D. P., and wife, C. and M. A., Titaochow, Kansuh.
Ekvall, M. E., and wife, C. and M. A., Minchow, Kansuh.
Eldridge, Miss A. E., C. I. M., Chefoo.
Elgie, Miss H., A. B. M. U., Ningpo.

Ellerbek, A., M.D.. D. L M., Antung, via Newchwang.
Elliott, C. C., M.D., C. I. M., Paoning, Sze.
Elliott, T. M., B. Sc., Y. M. C. A., Hongkong.
Elliott, W. S., A. B. S., Tungchow, Chi.
Ellis, E. W., and wife, A. B. C. F. M., Linching, via Tsingtao and Techou.
Ellis, Miss M. A., A. B. C. F. M., Linching, via Tsingtao and Techou.
Ellison, E. J., B.Sc., E. B. M., Sianfu, Shensi.
Ellison, R., W. M. S., Shiuchow, via Canton.
Ellmers, Miss I. M. A., C. I. M., Antung, Ku., via Chinkiang.
Elsenhans, Miss A., B. M., Hongkong.
Elterich, W. O., and wife, A. P. M., Chefoo.
Eltham, Miss G., C. I. M., Liangchowfu, via Hankow and Sianfu.
Elwin, Miss R., A. P. E., Shanghai.
Embery, W. J., C. I. M., Tengyueh, via Mengtze.
Emslie, W., and wife, C. I. M., Chuchowfu, via Ningpo.
Endemann, G., and wife, Ber. M. S., Fayen, Shakkok, via Canton.
Endicott, J., B.A., and wife, C. M. M., Chengtu.
Encisson, Anna W., S. A. C. F., Canton.
Eng, Miss H. K., M.D., M. E. M., Foochow.
Engdahl, K. W., and wife, S. M. S., Ichang.
Engesland, Miss A., Nor. L. M., Laohokow, Honan.
Englund, W., and wife, S. C. A., Lantien, via Tsingtau.
Engstrom, Miss H. W. S. Sw. M. in C., Mienchih.
Ensign, C. F., M.D., and wife, M. E. M., Taianfu, via Tsingtau.
Entwistle, W. E., and wife, C. I. M., Liuanchow, via Wuhu.
Ericsson, A. A., Sw. M. in China, Ishih, via Taiyuanfu.
Ericsson, Miss M., S. A. C. M., Canton.
Eriksson, Miss A., Sw. M. in China, Tungchowfu, She., via Taiyuanfu.
Espeegren, O., and wife, Nor. L. M., Nanyangfu, Honan.
Espey, J. M., and wife, A. P. M., Shanghai.
Estes, W. A., and wife, M. E. So., Huchowfu.
Etchells, Miss E., Grace M., Tangsi, via Shanghai.
Evans, A., U. M. C. M., Tungchwan, Yun.
Evans, A. E., and wife, C. I. M., Shunking, via Ichang.
Evans, E., and wife, Ind., Shanghai.
Evans, P. S., Jr., M.D., and wife, A. So. B., Yangchow, via Chinkiang.
Ewald, Miss K., S. C., Tamingfu.
Ewan, R. B., M.D., and wife, C. M. M., Chengtu.
Ewing, C. E., and wife, A. B. C. F. M., Tientsin.
Ewing, Miss J., E. P. M., Engchun, via Amoy.
Ewing, Miss M., E. P. M., Engchun, via Amoy.
Eyestone, Rev. J. B., M. E. M., Mintsinghsien, Foochow.
Eyre, Miss, C. M. S., Hongkong,

Faers, A. H., and wife, C. I. M., Chefoo.
Fagerholm, A. D., and wife, S. M. S., Wuchang, via Hankow.
Fahmy, A., M.B., C.M., and wife, L. M. S., Chiangchiu, via Amoy.
Fairclough, C., C. I. M., Yenchow, via Hangchow.
Faithfull-Davies, Miss, C. E. Z., Foochow.
Falls, J., and wife, C. I. M., Pingyaohsien, via Peking.
Faris, P. P., and wife, A. P. M., Ichowfu, via Chinkiang.
Faris, Miss M., A. P. M., Yihsien, via Chinkiang.
Farmer W. A., B.Ph., and wife, C. and M. A., Wuchow.
Farnham, J. M. W., D.D., and wife, A. P. M., Shanghai.
Fauske, H., and wife, L. Br. M. Taoyang. via Hankow.
Favors, Miss A.. F. C. M., Luchowfu, via Wuhu.
Featherstone, Miss C., N. W. Kiangsi M., Wucheng, Ki., via Kiukiang.
Fearn, J. B., M.D., and wife, M. E. So., Shanghai.
Fearon, Miss M. E., C. I. M. Wanhsien, Sze., via Ichang.
Fearon, Miss, C. E. Z., Foochow.
Fell, J. W , A. P. E., Wuchang.
Felt, C. A., and wife, M. E. M., Peking.
Fenn, C. H., D.D., and wife, A. P. M., Peking.
Ferguson, H. S., and wife, C. I. M., Yingchowfu, via Wuhu.
Ferguson, W. D., M.D., and wife, C. M. M., Luchow, via Chungking.
Fergusson, W. N., and wife, B. and F. B. S., Chengtu, via Chungking.
Ferguson, Miss M. R., C. M., Ningpo.
Fernstrom, K. A. and wife, Sw. M. S., Ichang.
Fiddler, J. S., and wife, C. I. M., Ningsiafu, via Hankow and Sianfu.
Field, F. E., A. P. M., Tsiningchow, via Chinkiang.
Fielden, Miss H. A. B. M. U., Yachowfu, via Chungking.
Finn, Miss E. N., Ind., Shanghai.
Fishe, C. T., and wife, C. I. M., Wuhu.
Fishe, Miss E. A., C. I. M.. Chefoo.
Fishe, Miss M. H., C. I. M., Hokow, Ki., via Kiukiang.
Fisher, A. J., and wife, A. P. M., Canton.
Fisk, G., B.D., and wife, E. B. M., Tsowping, via Kiaochow.
Fitch, G. F., D.D., and wife. A. P. M., Shanghai.
Fitch, George A., B. A., B.D., Y. M. C. A., Shanghai.
Fitch, J. A., and wife, A. P. M., Weihsien, via Tsingtau.
Fitch, R. F., and wife, A. P. M., Hangchow.
Fitch, Miss A., Y. W. C. A., Shanghai.
Fittemore, Miss L. H., A. Free M. M. in China, Kaifengfu, Honan.
Flagler, Miss C., S. C., Tamingfu.
Fleischer, A., B.Sc., M.A., B.D, and wife, Nor. M. S., Iyang, via Changsha.

Fleischmann, C. A., C. I. M., Yunnanfu, via Hokow and Mengtze.
Fleisje, L., Nor. L. M., Chenping, Ho.
Fleming, Miss E., A. P. M. So., Soochow.
Fleming, Miss E. E., M.D , A. P. M., Ichowfu, via Chinkiang.
Fleming, Miss H B., C. I. M., Anjen, via Kiukiang.
Fleming, Miss K., C. I. M., Anjen, via Kiukiang.
Fleming, Miss, C. E. Z., Nangwa, via Foochow.
Fletcher, F. J., and wife, A. Free M. in China, Tsingkiangpu, via Chinkiang.
Fletcher, Miss, C. M. S., Hongkong.
Fletcher, Miss S., C. M. S., Hongkong.
Foggitt, Miss E., B.A., L. M. S., Shanghai.
Folke, E., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu.
Folmer, Miss K., D. L. M., Fenghwangcheng, via Newchwang.
Fonda, Miss E. L., M. E. M., Hinghwa.
Ford, E. L., and wife, M. E. M., Foochow.
Ford, H. T., and wife, C. I. M., Taikang, via Hankow.
Ford, Miss A., L. M. S., Shanghai.
Ford, Miss R. M., C. I. M., Lanchi, via Ningpo.
Forge, Miss, C. M. S., Hinghwafu, via Foochow.
Forge, Miss F. A., C. M. S., Hinghwafu, via Foochow.
Forrler, Miss E., Ger. C. A. M., Chuchow, via Wenchow.
Forssberg, Miss A. O., Sw. M. in China, Ishih, via Taiyuanfu.
Forsyth, R. C., and wife, E. B. M., Chowtsun, via Kiaochow.
Foster, A., B.A., and wife, L. M. S., Wuchang, via Hankow.
Foster, J. M., D.D., A. B. M. U., Swatow.
Foster, Miss T., M. E. So., Soochow.
Foucar, H. E., and wife, C I M., Ningkwofu, via Wuhu.
Fouts, F., M.D., and wife, A. P. M., Ichowfu, via Chinkiang.
Fowle, Miss F. J., C. I. M., Suitingfu, via Ichang and Wanhsien.
Fowler, H., L.R.C.P. and S., and wife, L. M. S., Siaokan, via Hankow.
Fowles, E. R., E. B. M., Shouyang, Shansi.
Fox, Miss M., B.Sc., F. F. M., Chungking.
Fradd, Miss K., C. and M. A., Tsingyang, via Wuhu.
Franck, G. M., and wife, C. I. M., Chengtu.
Franke, A. H., and wife, Liebenzell M., Ukang, via Yochow.
Franklin, Miss, E. B. M., Sianfu, Shensi.
Franz, Miss A. K. M., A. P. M., Weihsien, via Tsingtau.
Franzen, Rev. E., S. M. S., Kienli, via Hankow.
Fraser, A L., and wife, A. B. M. U., Shaohingfu.
Fraser, J. O., B.Sc., C. I. M., Tengyueh, via Mengtze.
Fraser, Miss C. G., C. S. M., Ichang.
Frazey, Miss L., M. E. M., Kucheng, via Foochow.
Fredberg, G. S., S. Holiness, Hunyuan, via Peking.

Freden, S. M., and wife, S. M. S., Kingchow, Hupeh.
Fredericks, Mrs. L. P., A. P. E., Shanghai.
Fredrickson, Miss M., A. L. M., Juning, Honan.
Freeman, C. W., M.D., and wife, M. E. M., Chungking.
Freidstrom, N. J., S. C. A., Paoteo, Wangjefu, via Peking.
French, Miss E., C. I. M., Huochow, via Peking.
French, Miss E. B., A. P. M. So., Hangchow.
French, Miss F. L., C. I. M., Hwochow, via Peking.
Frewer, Miss B. L., C. M. S., Chuki.
Froelich, L.D., B.A., Y. M. C. A., Peking.
Froiland, T., M.D., Nor. L. M., Tengchow, Honan.
Fullerton, Miss E. C., M.D., A. P. E., Shanghai.
Fulton, A. A., D.D., and wife, A. P. M., Canton.
Fulton, T. C., M.A., and wife, I. P. M., Moukden.
Fulton, Miss M. H., M.D., A. P. M., Canton.
Funk, C. A., and wife, C. and M. A., Hankow.
Funk, Miss G. A., A. B. C. F. M., Shaowu, via Foochow.
Funk, Miss M. A., C. and M. A., Wuchang.
Furness, Miss, C. M. S., Ningpo.
Fuson, C. G., B.A., and wife, Canton Chr. College, Canton.

Gaff, C. A., and wife, W. M. S., Fatshan, via Canton.
Gage, B., B.A., and wife, Yale M., Changsha, Hunan.
Gailey, R. R., and wife, Y. M. C. A., Peking.
Gaither, Mrs. J. A., M. E. So., Sungkiangfu.
Galbraith, Miss A. E., C. and M. A., Titaochow, Kansuh.
Gale F. G., and wife, M. E. M., Nanchang.
Gallop, Miss E. M., C. M. S., Mienchow, Sze.
Galloway, J. L., and wife, Bible M., Macao.
Galloway, Miss H. R., M. E. M., Chungking.
Galt, H. S., and wife, A. B. C. F. M., Tungchow, Chi.
Gamewell, F. D., Ph.D., and wife, M. E. M., Peking.
Gammon, G. F., and wife, A. B. S., Shanghai.
Gardiner, J., C. I. M., Nanchowting, via Yochow.
Gardner, G. M., and wife, A. B. C. F. M., Foochow.
Gardner, Miss, C. E. Z., Kienning, via Foochow.
Garland, Miss A., C. I. M., Tsingchow, Kan.
Garland, Miss S., C. I. M., Tsingchow, Kan.
Garner, A. I., E. B. M., Taiyuanfu, Shansi.
Garner, Miss E., M. D., W. U. M., Shanghai.
Garnet, Miss, C. E. Z., Pingnan, via Foochow.
Garretson, Miss E. M., A. B. C. F. M., Foochow.
Garrett, F., and wife, F. C. M., Nanking.
Garriock, Miss R. T., U. F. C. S., Moukden.
Garritt, J. C., D.D., and wife, A. P. M., Nanking.
Gasser, F., Ger. C. A. M., Kienchang, via Kinkiang.
Gaston, J. M., M.D., and wife, A. So. B., Laichow, via Chefoo.

Gates, W. D., M.A., and wife, A. B. M. U., Hanyang.
Gates, Miss, Unc., Tuchiawop'u, via Tongshan.
Gates, Miss A. F., A. P. E., Wuchang.
Gaunt, T., B.A., and wife, C. M. S., Taichowfu.
Gay, Miss F., S. P. G., Pingyin, via Chefoo.
Gaynor, Miss L. E., M.D., A. F. M., Nanking.
Geary, Miss E., C. M., Ningpo.
Gedye, E. F., M.A., and wife, W. M. S., Wuchang, via Hankow.
Gee, N. G., and wife, M. E. So., Soochow.
Gehman, Miss D., A. B. C. F. M., Taikuhsien, Shansi.
Geller, W. H., and wife, L. M. S., Siaokan, via Hankow.
Gelwicks, G. L., and wife, A. P. M., Hengchowfu, Hunan.
Genähr, I., and wife, Rhen. M. S., Hongkong.
Georg, H. L., Ger. C. A., Sungyang, via Wenchow.
George, Miss E. C., C. M. S., Pakhoi.
Gibb, G. W., M.A., and wife, C. I. M., Hweichow, via Tatung.
Gibb, J. G., C.M., M.D., M.S., L. M. S., Peking.
Gibb, J. McG., and wife, M. E. M., Peking.
Gibson, J. C., M.A., D.D., E. P. M., Swatow.
Gibson, O. J., S. D. A., Shanghai.
Gibson, R. M., M.D., C.M., and wife, L. M. S., Hongkong.
Gibson, W. W., W. M. S., Paoch'ing, via Hankow.
Giesel, R., and wife, Ber. M., Fuitschu, via Canton.
Giesewetter, W., Rhen. M. S., Kangpui, via Canton.
Giess, H., and wife, B. M., Kayinchow, via Swatow.
Giffin, J. H., and wife, A. B. M. U., Kaying, via Swatow.
Giles, Miss, C. E. Z., Saiong, via Foochow.
Giles, Miss E. L., C. I. M., Tsinchow, Kan.
Gill, J. M. B., A. P. E., Shanghai.
Gillard, Miss M. E., C. M. S., Shaohingfu.
Gillespie, W. H., M.A., I. M. P., Kwangchengtze, via Newchwang.
Gillhespy, Miss, E. P. M., Chaochowfu, via Swatow.
Gillies, R., and wife, C. I. M., via Peking.
Gillison, T., M.B., C.M., and wife, L. M. S., Hankow.
Gilman, A. A., B.A., and wife, A. P. E., Changsha.
Gilman, F. P., and wife, A. P. M., Kacheck, via Hoihow, Hainan.
Gilman, Miss G., M. E. M., Peking.
Gilmer, W. T., and wife, C. I. M., Yoyang, via Peking.
Gjelseth, A. B., S. C. A., Pinchow, Sze., via Hankow.
Glanville, S., C. I. M., Fushun, Sze., via Chungking.
Glass, W. B., and wife, A. So. B. M., Hwanghsien, via Chefoo.
Glassburner, Miss M., M. E. M., Hokchiang, via Foochow.
Gleditsch, Miss B., Nor. M. S., Taohualuen, Iyang, via Changsha.
Glenton, Miss M. V., M.D., A. P. E., Wuchang.
Gleysteen, W. H., and wife, A. P. M., Peking.
Gloss, Miss A. D., M.D., M. E. M., Peking.

Glover, R. H., M.D., and wife, C. and M. A., Wuchang.
Glover, Miss E. E., M. E. M., Changli, via Tientsin.
Goddard, A., A. P. E., Shasi.
Goddard, F. W., M.D., A. B. M. U., Shaohingfu.
Goddard, J. R., D.D., A. B. M. U., Ningpo.
Goforth, J., and wife, C. P. M., Changteho, Honan.
Gohl, E., and wife, B. M., Chonglok, via Swatow.
Goldie, Miss E. S., C. M. S., Foochow.
Golisch, Miss A. L., M. E. M., Chungking.
Gonder, R. K., and wife, C. I. M., Yoyang, via Peking.
Gooch, Miss, W. M. S., Hankow.
Goodall, T. W., and wife, C. I. M. (In Europe.)
Goodchild, T., M.A., and wife, C. M. S., Ningpo.
Goodchild, Miss E. L., E. B. M., Tsingchowfu, via Kiaochow.
Goodrich, C., D.D., and wife, A. B. C. F. M., Peking.
Goold, A., and wife, C. I. M., Mienhsien, via Hankow.
Gardner, Mrs. A. D., Amer. Board Mission (absent).
Gordon, J. A., and wife, Unc., Tukiapu, via Kiukiang.
Gordon, K. M., A. B. C. F. M., Tientsin.
Gordon, R. J., M.A., M.B., C.M., and wife; I. P. M., Kwangchengtze, via Newchwang.
Gornitzka, K. T. W., Nor. M. in C., Sihcheo (Taning), Sha., via Peking.
Gorsmen, Miss K., D. L. M., Antung, via Newchwang.
Gossard, J. E., M.D., and wife, M. E. M., Yenpingfu, via Foochow.
Gothberg, N., S. C. A., Paot'eo, Kweihwacheng, via Peking.
Gothberg, Miss I. A., S. C. A., Saratsi, via Peking.
Gotteberg, J. A. O., and wife, Nor. M. S., Changsha. Hunan.
Goudge, Miss E., C. M. S., Hangchow.
Gough. Miss H. A., C. I. M., Pachow, Sze., via Ichang.
Gould, R. J., and wife, B. & F. B. S., Hankow.
Gowans, Miss A. H., A. P. M., Paotingfu, via Tientsin.
Gowdy, J., M. E. M., Foochow.
Gracie, A., and wife, C. I. M., Yungkang, via Ningpo.
Grafton, T. B., and wife, A. P. M. So., Suchowfu, via Chinkiang.
Graham, A., L.R.C.P., and wife, C. S. M., Ichang.
Graham, J., and wife, C. I. M., Yünnanfu, via Hokow and Mengtze.
Graham, J. R., and wife, A. P. M. So., Tsingkiangpu, via Chinkiang.
Graham, Miss A., C. M. S., Hangchow.
Graham, Miss, C. E. Z., Pingnan, via Foochow.
Graham, Miss M. F., U. F. C. S., Liaoyang, via Newchwang.
Grainger, A., and wife, C. I. M., Chengtu.
Gramatte, A., Berlin M., Hongkong.
Grandin, Miss L., L.R.C.P. & S., E., U. M. F. C., Chaotung, Yun.
Grant, J. B., and wife, L. M. S., Chichow, via Peking.

Grant, J. S., M.D., and wife, A. B. M. U., Ningpo.
Grant, W. H., B.A., and wife, C. P. M., Weihwei, Ho.
Graves, F. R., D.D., and wife. A. P. E., Shanghai.
Graves, R. H., D.D., M.D., A. So. B., Canton.
Graves, Miss L. J., A. P. E., Shanghai.
Graves, Miss E. W., A. P. E., Shanghai.
Gray, A. V., and wife, A. P. M., Nanking.
Gray, H., A. P. M., Shanghai.
Gray, Miss M., C. I. M., Chefoo.
Graybill, H. B., M.A., Canton Chr. College, Canton.
Green, C. H. S., and wife, C. I. M., Hwailu, via Tientsin.
Green, Miss, C. M. S., Ningpo.
Green, Miss K. R., R. C. in A., Chiangchiu, via Amoy.
Green, Miss M., E. B. M., Taiyuenfu, Shansi.
Greene, G. W., D.D., and wife, A. So. B., Canton.
Greene, Miss P., A. So. B., Canton.
Greening, A. E., and wife, E. B. M., Peicheng, Putai City, via Kiaochow.
Greening, E. B., E. B. M., Tsingchowfu, Shantung.
Gregg, Miss J. G., C. I. M., Hwailu, via Tientsin.
Gregory, Miss A. M., C. I. M., Sintientsi (Paoning), via Ichang.
Greig, A. L., and wife, L. M. S., Hengchowfu, Hunan.
Greig, J. A., F.R.C.S., Ed., and wife, I. P. M., Kirin, via Newchwang.
Greiser, B., and wife, Ber. M., Yinfa, via Canton.
Greschat, G., Ber. M., Hongkong.
Gresham, Miss A., Unc., Weihaiwei.
Grier, M. B., and wife, A. P. M. So., Suchowfu, via Chinkiang.
Grierson, R., and wife, C. I. M., Pingyanghsien, via Wenchow.
Griesser, R. A., A. P. E., Shanghai.
Griffin, Miss, C. M. S., Hongkong.
Griffith, J., B.A., and wife, C. P. M., Changteho, Honan.
Griffith, M. L., and wife, C. I. M., Shuntehfu, via Peking.
Griffith, Miss, C. E. Z., Lo-nguong, via Foochow.
Grills, Miss B. A., I. P. M., Kwangchengtze, via Newchwang.
Grimes, A. C., N.-C. Tract Society, Peking.
Groesbeck, A. F., and wife, A. B. M. U., Chaoyanghsien, via Swatow.
Groff, G. W., B.S., Canton Chr. College, Canton.
Grohmann, I., Kieler C. M., Pakhoi.
Groth, Miss A. F. K., Liebenzell Mission, Changsha.
Groseth, Miss I. C., H. S. M., Fancheng, via Hankow.
Groves, Miss E. R., C. M., Ningpo.
Grotefend, Miss M., Ber. Fo. Ho., Hongkong.
Grundy, W., C. I. M., Juian, via Wenchow.
Gudal, J. M. O., and wife, A. L. M., Hankow.
Guest, Miss L., C. I. M., Anshunfu, via Yochow and Kweiyang.

Guex, Miss M., C. I. M., Changshan, Che., via Ningpo.
Guinness, G. W., B.A., M.B., B.Ch., and wife, C. I. M., Kaifeng, via Hankow.
Guldbrandsen, Miss D., Nor. M. S., Taohualuen, Iyang, via Changsha.
Gunten, Miss E. von, C. and M. A., Wuhu.
Gustafson, Miss A., S. Holiness, Tatungfu, via Taiyuanfu.
Gustafson, F. A., and wife, S. C. A., Chongsin, Sianfu, via Hankow.

Hacking, Miss C. M., C. I. M., Taikang, via Hankow.
Hadden, J., M.B., B.Ch., W. M. S., Yungchowfu, Hunan.
Hadden, Miss M., C. S. M., Ichang.
Haden, R. A., and wife, A. P. M. So. Soochow.
Hagelskaer, L., and wife, D. L. M., Fenghwangcheng, via Newchwang.
Hager, C. R., M.D., D.D., A. B. C. F. M., Hongkong.
Hagestande, Miss A., A. L. M., Sinyangchow, Honan.
Hagqvist, W., and wife, S. C. A., Chienchow, Sianfu, via Hankow.
Hagsten, Miss H. A., S. C. A., Luugchow, She., via Hankow.
Hahne, A., and wife, Sw. M. in China, Ishih, via Taiyuanfu.
Hail, W. J., B.A, Yale M., Changsha, Hunan.
Halderman, Miss I., C. and M. A., Nanlinghsien, via Wuhu.
Halsey, Miss R. R., A. P. E., Wuchang.
Halthe, P. O., Nor. M. S., Ningsiang, via Changsha.
Halthe, Miss H., Nor. M. S., Ningsiang, via Changsha.
Halfield, Miss L., M.D., M. E. M., Foochow.
Hall, F. J., M.D., and wife, A. P. M., Peking.
Hall, J. C., and wife, C. I. M., Kanchow, Ki., via Kiukiang.
Hall, Miss A., C. P. M., Weihweifu, Honan.
Hall, Miss A. U., A. B. C. F. M., Foochow.
Hall, Miss E. E., C. I. M., Yangchow.
Hall, Miss J. D., A. P. M. So., Tsingkiangpu.
Halley, Miss E., L. M. S., Shanghai.
Hallin, E., S. Holiness, Soping, via Taiyuanfu.
Hallin, Miss F., Sw. M. in China, Yuncheng, via Taiyuanfu.
Hallock, Rev. H. G. C., Ph.D., Metropolitan M., Shanghai.
Hambley, Miss L. H., C. M. M., Jenshow.
Hamill, F. P., C. and M. A., Wuchow.
Hamilton, E. A., and wife, C. M. S., Sintu, Sze.
Hamilton, G. W., M.D., and wife, A. P. M., Shuntehfu, Chihli.
Hamilton, T., C. I. M., Hwangyen, via Ningpo.
Hamilton, W. B., D.D., and wife, A. P. M., Tsinan, via Tsingtau.
Hamlett, P. W., A. So. B., Soochow.
Hammond, A., C. I. M., Yenchow, via Hangchow.
Hampson, W. E., C. I. M., Changsha.
Hancock, C. F., and wife, A. P. M. So., Chinkiang.

Hancock, Miss A. M., C. I. M., Chefoo.
Hanna, W. J., C. I. M., Pingi, via Mengtze.
Hannah, C. B., C. I. M., Paoning, Sze.
Hanington, Miss Mabel, M.B., C. M. S., Ningteh, via Foochow.
Hankins, W. C., and wife, S. D. A., Kulangsu, Amoy.
Hansen, G., and wife, Apos. F. M., Shanghai.
Hansen, Miss E. B., Apos. F. M., Chengtingfu, Chi.
Hanson, P. O., and wife, M. E. M., Taianfu, via Tsingtau.
Harding, D. A. G., and wife, C. I. M., Tsinchow, Kan.
Harding, D. J., and wife, C. I. M., Kutsingfu, via Mengtze.
Hardman, M., and wife, C. I. M., Shanghai.
Harkness, Miss M., E. P. M., Swatow.
Harlow, J. C., and wife, E. B. M., Shouyang, Shansi.
Harlow, Miss C. M., C. I. M., Nanpu, Sze., via Ichang.
Harmon, F., and wife, E. B. M., Chowtsun, via Kiaochow.
Harris, G. G., B.A., C. M. M., Chungking.
Harris, J., E. B. M., Tsingchowfu, Shantung.
Harris, Mrs. S. S., M. E. So., Sungkiangfu.
Harris, Miss L. E., M.B., F. F. M., Tungchwan, Sze.
Harrison, Miss, C. M. S., Haitan, via Foochow.
Harrison, Miss A., C. I. M., Sisiang, via Hankow.
Harrison, Miss P., A. So. B., Yingtak, via Canton.
Harstad, Miss M., L. Br. M., Tsaoyang, via Hankow.
Hart, E. H., M.D., and wife, M. E. M., Wuhu.
Hart, S. L., M.A., D.Sc., and wife, L. M. S., Tientsin.
Hart, Miss E., A. P. E., Hankow.
Hartford, Miss M. C., M. E. M., Yenpingfu, via Foochow.
Hartwell, G. E., B.A., B.D., and wife, C. M. M., Chengtu.
Hartwell, J. B., D.D., A. So. B., Hwanghsien, via Chefoo.
Hartwell, Miss A. B., A. So. B., Hwanghsien, via Chefoo.
Hartwell, Miss E. S., A. B. C. F. M., Foochow.
Harvey, C. W., B.A., and wife, Y. M. C. A., Tientsin.
Harvey, E. D., M.A., and wife, Yale M., Changsha, Hunan.
Harvey, Miss E. J., C. I. M., Paoning, Sze.
Hasenpflug, Miss M. T., W. E. C. M., Changsha, via Hankow.
Haskell, Mr., and wife, C. New Testament M., Pakhoi.
Haslam, Miss M. E., C. I. M., Paoning, Sze.
Hattrem, Miss R., Nor. M. in C., Hotsin, Kiangchow, via Peking.
Havers, Miss E. L., C. M. S., Pakhoi.
Hawes, Miss C. E., A. P. M., Weihsien, via Tsingtau.
Hawk, J. C., and wife, M. E. So., Changchow.
Hawkins, Miss I., A. P. So., Kashing.
Hawley, E. C., and wife, A. P. M., Shuntehfu, Chihli.
Hawley, J. W., and wife, M. E. M., Yungchun, via Foochow.
Hay, J. P., M.A., U. F. C. S., Moukden.
Hayes, C. A., M.D., and wife, A. So. B., Wuchow, via Canton.
Hayes, J. N., D.D., and wife, A. P. M., Soochow.

Hayes, W. M., D.D., and wife, A. P. M., Tsingchowfu, via Kiaochow.
Hayman, J. R., C. I. M., Paoning, Sze.
Hayward, J. N., and wife, C. I. M., Shanghai.
Hazard, Miss A., A. A. C., Nanking.
Headland, I. T., Ph.D., and wife, M. E. M., Pekiug.
Heal, J. A., and wife, Postal and Telegraph M., Shanghai.
Heard, Miss A. M., C. M. S., Funingfu, via Foochow.
Hearn, T. A., and wife, M. E. S., Huchowfu.
Hearn, T. O., M.D., and wife, A. So. B., Pingtu, via Kiaochow.
Hedley, J., F.R.G.S., and wife, E. U. M. F. C., Tientsin.
Hedstrom, Miss H., S. C. A., Canton.
Heebner, Miss F. K., A. B. C. F. M., Taikuhsien, Sha.
Heidingsfeld, A., and wife, Ber. M., Fayen Thongau, via Canton.
Heikinheimo, Dr. H., Fin. M. S., Tsingshih, via Shashi.
Heimbeck, Miss H., Nor. M. S., Changsha.
Heinrichsohn, F. K., and wife, R. C. in U. S., Chenchowfu, Hunan.
Hellestad, O., A. L. M., Kiaoshan, Honan.
Helps, J. S., and wife, W. M. S., Hankow.
Hemingway, W. A., and wife, A. B. C. F. M., Taikuhsien, Sha.
Henderson, Miss M. T., A. P. E., Wusih.
Hendry, J. L., and wife, M. E. So., Huchowfu.
Henke, F. G., and wife, M. E. M., Kiukiang.
Henriksen, Mrs. Ch., S. C. A., Sianfu, via Hankow.
Henry, James M., and wife, A. P. M., Canton.
Henry, Miss A., C. I. M., Yangchow, via Chinkiang.
Henry, Miss A. J., M.D., C. M. M., Chengtu.
Henshaw, Miss B. D., C. and M. A., Siangtan.
Hensley, Miss E., A. So. B., Chefoo.
Herbert, W. T., and wife, C. I. M., Tatsienlu, via Chungking.
Herbert, Miss F., C. I. M., Yangchow.
Herman, A., C. I. M., Hwailu, via Peking.
Hermann, Dr. H., Rhen. M. S., Tungkung, via Canton.
Herring, W. F., and wife, A. So. B., Chengchow, Honan.
Herriott, C. D., and wife, A. P. M., Hangchow.
Herschel, Miss E., E. P. M., Changpu, via Amoy.
Hersey, R. M., B.A., and wife, Y. M. C. A., Tientsin.
Hertz, Rev., and wife, D. L. M., Hwaijen, via Newchwang.
Hertzberg, A., M.A., M.Sc., and wife, Nor. M. S., Taohuaiuen Iyang, via Changsha.
Hess, I. L., C. and M. A., Wuchow.
Hesse, Miss S. E. E., Sw. M. in China, Chiehchow, via Taiyuanfu.
Hewett, J. W., M.R.C.S., L.R.C.P., and wife, C. I. M., Suitingfu, via Ichang.
Hewett, Miss A., C. I. M., Paoning, Sze.

Herwig, Miss E., B. M., Kayinchow, via Swatow.
Hewitt, H. J., C. I. M. (In Europe.)
Hewitt, W. H., and wife, C. M. S., Hongkong.
Heyward, Dr., W. M. S., Yungchowfu, Hunan.
Heywood, J. W., and wife, E. U. M. F. C., Ningpo.
Hickman, J., and wife, C. M. S., Shihchuan, Sze.
Hicks, C. E., and wife, E. U. M. F. C., Chaotung, Yun.
Hicks, W. W., and wife, A. P. M., Peking.
Higgs, Miss E., C. I. M., Hwochow, via Peking.
Higgins, Miss S. H., A. P. E., Wuchang.
Hill, E. N., and wife, Unc., Weihaiwei.
Hill, J. K., and wife, W. M. S., Suichow, via Hankow.
Hill, K. R. J., and wife, S. C. A., Fengchen, via Taiyuanfu.
Hill, Dr., and wife, L. M. S., Peking.
Hill, Miss M., A. P. E., Shanghai.
Hill, Miss M. A., A. F. M., Nanking.
Hills, O. F., M.D., and wife, A. P. M., Chefoo.
Hilty, Miss L., C. and M. A., Wanchih, via Wuhu.
Hind, J., and wife, C. M. S., Fuhning, via Foochow.
Hind, Miss, C. M. S., Funingfu, via Foochow.
Hinds, J., and wife, E. U. M. F. C., Chuchai, via Ningching.
Hingston, Miss W., C. I. M., Shekichen, via Hankow.
Hinkey, P., C. and M. A., Kweilin, via Wuchow.
Hipwell, W. E., C. M. S., Pakhoi.
Hjort, Miss R., C. I. M., Kiehsiu, via Peking.
Hobart, W. T., D.D., and wife, M. E. M., Peking.
Hockin, A., and wife, C. M. M., Chengtu.
Hockman, W. H., and wife, C. I. M., Kiatingfu, via Chungking.
Hodnefield, Miss O., H. S. M., Fancheng, via Hankow.
Hodous, L., and wife, A. B. C. F. M., Foochow.
Hofmann, J. A., M.D., The J. G. Kerr Refuge for Insane, Canton.
Hoffman, A. C., S.T.L., and wife, C. M. M., Jenshow.
Hogg, A., M.A., M.D., and wife, C. I. M., Chefoo.
Hoglander, J. D., S. Holiness, Hunyuan, via Peking.
Hogman, N., and wife, Sw. M. in China, Tungchowfu, via Taiyuanfu.
Holden, J., C. M. S., Yungchowfu.
Holderman, Miss I., C. and M. A., Nanlinghsien, via Wuhu.
Hole, P., Nor. M. in C., Sihcheo, via Peking.
Hollander, T. J., A. P. E., Hankow.
Hollenweger, O., Liebenzell M., Changsha.
Hollis, Miss, C. M. S., Kowloon City.
Holm, G., L. Br. M., Tsaoyang, via Hankow.
Holme, Miss M. H., A. F. M., Luho, via Nanking.
Holmes, T. D., and wife, A. B. M. U., Kinhwafu.
Holmsten, Miss H., Apos. F. M., Chengtingfu, Chi.

Holt, Miss S. A., Unc., Sinchanghsien, via Kiukiang.
Holzmann, Miss L., Ber. Fo. Ho., Hongkong.
Homeyer, W., and wife, Ber. M., Namhungchow, via Canton.
Hong, T., Miss. Home and Agency, Shanghai.
Honn, N. S., and wife, A. Free M. M. in China, Chengchow, Honan.
Honsinger, Miss W. B., M. E. M., Nanchangfu, via Kiukiang.
Hood, Miss, M. E. So., Soochow.
Hook, Miss, C. E. Z., Foochow.
Hooker, A. W., M.D., W. M. S., Fatshan, via Canton.
Hooker, W. C., and wife, A. B. S., Chungking.
Hopkins, F. J., and wife, Unc., Nanchang, via Kiukiang.
Hopkins, N. S., M.D., and wife, M. E. M., Peking.
Hopwood, Miss E. A., C. M., Ningpo.
Hopwood, Miss L. M., C. M., Ningpo.
Horne, W. S., and wife, C. I. M., Kanchow, Ki., via Kiukiang.
Horne, Miss A. M., L. M. S., Chiangchiu, via Amoy.
Horner, Miss M. C., L.R.C.P. and S., U. F. C. S., Moukden.
Horobin, Mrs. C., C. I. M. (In England.)
Hosken, Miss E., C. C. Z., Shanghai.
Hoskyn, Miss J. F., C. I. M., Pingyangfu, via Peking.
Hosler, P., C. and M. A., Wuchow.
Hoste, D. E., and wife, C. I. M., Shanghai.
Hotvedt, I. M. J., M.D., and wife, H. S. M., Fancheng, via Hankow.
Hotzel, G., and wife, Rhen. M. S., Taiping, via Canton.
Houghton, H. S., M.D., and wife, M. E. M., Wuhu.
Houlding, H. W., and wife, S. C., Tamingfu, via Tientsin.
Houser, Miss B., M. E. So., Shanghai.
Howden, H. J., M.A., and wife, C. M. S., Anhsien, Sze.
Howe, Miss G., M. E. M., Nanchang.
Howell, G. T., and wife, C. I. M., Shanghai.
Howie, Miss L., U. F. C. S., Kaiyuen, via Newchwang.
Hoy, W. E., and wife, R. C. in U. S., Yochow, via Hankow.
Hu, Miss M., M. E. M., Foochow.
Hubbard, G. H., and wife, A. B. C. F. M., Pagoda Anchorage.
Hudson, G., and wife, A. P. M. So., Hangchow.
Hudson, W. H., and wife, A. P. M. So., Kashing.
Huelster, Miss L., M. E. M., Nanking.
Huey, Miss A., A. So. B., Laichow, via Chefoo.
Hughes, F. S., M.A., S. P. G., Peking.
Hughes, G. L., C. and M. A., Wuchow.
Hughes, Miss, C. M. S., Ningpo.
Hughes, Miss J., M. E. M., Kiukiang.
Huhn, F., Ber. M., Shiuchowfu, via Canton.
Hultkrantz, Miss A. M. L., Sw. M. in China, Sinanhsien.
Hume, E. H., M.D., and wife, Yale M., Changsha, Hunan.

Hummel, W. F., M. E. M., Nanking.
Hunt, E., and wife, C. I. M., Wenchow.
Hunt, W. R., and wife, F. C. M., Wuhu.
Hunt, Miss A., C. I. M., Luanfu, via Peking.
Hunt, Miss C. E. W., C. M. S., Hongkong.
Hunter, G. W., C. I. M., Tihwafu, Sin., via Lanchowfu, Kan.
Hunter, J. W., S. P. G., Taian, via Tsingtau.
Hunter, Mrs. G., C. I. M. (In England.)
Huntington, D. T., B.A., A. P. E., Ichang.
Huntley, G. A., M.D., and wife, A. B. M. U., Hanyang.
Huntoon, Miss C. M., A. B. M. U., Shaohingfu.
Hutcheson, A. G., M.D., and wife, A. P. M. So., Kashing.
Hutchinson, A. J., and wife, L. M. S., Chiangchiu, via Amoy.
Hutchingson, R., W. M. S., Shiuchow, via Canton.
Hutson, J., and wife, C. I. M., Kwanhsien, Sze.
Hutton, T., and wife, Ind., Hsinhwa, via Chinkiang.
Hutton, Miss A. M., Ind., Hsinhwa, via Chinkiang.
Hyde, Miss J. A., A. P. M., Nanking.
Hykes, J. R., D.D., and wife, A. B. S., Shanghai.

Ibbotson, T. C., C. M. S., Kweilinfu.
Iliff, G. D., D.D., Bishop, and wife, S. P. G., Chefoo and Taian.
Inglis, J. W., M.A., and wife, U. F. C. S , Kaiyuen, via Newchwang.
Ingman, Miss E. E., Fin. F. C. M., Yungsin, Ki., via Kiukiang.
Ingram, J. H., M.D., and wife, A. B. C. F. M., Tungchow, Chi.
Irish, H. H., and wife, C. M. M., Chengtu.
Irvine, Miss G., C. I. M., Iangkeo, via Ningpo.
Irvine, Miss E., W. U. M., Shanghai.
Irvine, Miss M. J., W. U. M., Shanghai.
Irwin, J. P., and wife, A. P. M., Tengchowfu, via Chefoo.
Isaksson, Miss E., S. M. S., Ichang.
Istad, Miss S., Nor. L. M., Yunyang, Hupeh.

Jackson, B. H. T., and wife, F. F. M., Tungliang, via Chungking.
Jackson, J., and wife, A. P. E., Wuchang, via Hankow.
Jackson, O. M., and wife, C. M. S., Mienchuhsien.
Jackson, Miss, C. E. Z., Longuong, via Foochow.
Jackson, Miss L., C. E. Z., Longuong, via Foochow.
Jackson, Miss L. F. M., C. I. M., Kwangsinfu, via Ningpo.
Jacobson, I. W., and wife, S. A. M. C., Nanchang, Hupeh.
Jaffray, B. A., and wife, C. and M. A., Wuchow, via Canton.
Jakobsen, Miss B., B.A., Nor. M. S., Sinhwa, via Changsha.
James, T., and wife, C. I. M., Luchow, via Chungking.
James, Miss J. B., C. I. M., Anjen, via Kiukiang.
Janzon, Miss A., Sw. M. in China, Honanfu.
Jaquit, Miss M., M. E. M., Peking.

Jefferys, W. H., M.D., and wife, A. P. E., Shanghai.
Jenkins, G. F., and wife, A. P. M., Taoyuan.
Jenkins, H. S., M.D., F.R.C.S. (Eng.), E. B. M., Sianfu, Shensi.
Jenkins. P., and wife, C. M. S., Canton.
Jennings, A., and wife, C. I. M., Luchenghsien, via Peking.
Jennings, W., C. I. M., Kweichowfu, via Ichang.
Jensen, C. J., S. C. A., Sianfu, via Hankow.
Jensen, E., and wife, D. L. M., Kwantien, via Newchwang.
Jensen, L., and wife, Kieler C. M., Limchow, via Pakhoi.
Jensen, Miss A., Sw. Alliance M., Kienyang, via Hankow.
Jeter, Miss E., A. So. B., Pingtu, via Kiaochow.
Jewell, Mrs. C. M., M. E. M., Peking.
Jewell, Miss C. I., M. E. M., Foochow.
Jewell, Miss M. W., Ind., Shanghai.
Johannessen, Sister D., Nor. M. S., Taohualuen, Iyang, via Changsha.
Johannsen, Miss A. M., C. I M., Yushan, via Ningpo.
Johanson, A. T., S. C. A., Tungchowfu, Sianfu, via Hankow.
Johanson, J. A., M. E. M., Chungking.
Johanson, Miss H. S., S. Holiness, Pachow, Sze.
John, G., D.D., L. M. S., Hankow.
Johnsen, Mrs. G., Nor. L. M., Laohokow, via Hankow.
Johnson, A., and wife, Apos. F. M., Shinchiachuang.
Johnson, C. F., M.D., A. P. M., Tsinan, via Tsingtau.
Johnson, E., S. C. A., Paoteo, Kweihwacheng, via Peking.
Johnson, E. L., and wife, A. P. M., Peking.
Johnson, J. S., S. A. M. C., Kingmen, via Hankow.
Johnson, John, and wife, F. C. M., Nantungchow, via Shanghai.
Johnson, O. S., A. B. C. F. M., Kingmen, via Siangyang, Hupeh.
Johnson, V., and wife, W. M. S., Pingchiang, Hunan.
Johnson, W. R., and wife, M. E. M., Nanchang.
Johnson, Miss, C. E. Z., Kienning, via Foochow.
Johnson, Miss C., A. L. M., Kioshan, Honan.
Johnson, Miss C., W. U. M., Shanghai.
Johnson, Miss E. C., C. I. M., Kuwo, via Peking.
Johnson, Miss H. M., S. A. M. C., Fancheng, via Hankow.
Johnson, Miss T., S. C. A., Pingliang, via Hankow and Sianfu.
Johnston, W. W., and wife, A. P. M., Tsinan, via Tsingtau.
Johnston, Miss H., Ind., Kiukiang.
Johnston, Miss I. B., Ind., Kiukiang.
Johnston, Miss Margaret, Ind., Kiukiang.
Johnston, Miss Mary, A. P. M. So., Sutsien, via Chinkiang.
Jolliffe, R. O., B.A., and wife, C. M. M., Tzeliutsing.
Jolliffe, C. J. P., B.A., B.D., and wife, C. M. M., Chengtu.
Jones, A. F., L.R.C.P. & S., Ed., and wife, E. U. M. F. C., Yungpingfu.
Jones, E. C., M. E. M., Foochow.

Jones, E. E., and wife, A. B. M. U., Ningpo.
Jones, F., S. P. G., Chefoo.
Jones, F. D., E. U. F. M. C.. Wenchow.
Jones, Dr. J., and wife, E. U. F. M. C., Ningpo.
Jones, L., and wife, C. I. M., Hankow.
Jones, R. E., and wife, Unc., Tehnganhsien, via Kiukiang.
Jones, S., and wife, Ind., Kuling, via Kiukiang.
Jones, U. R.. and wife, M. E. M., Hinghwa, via Foochow.
Jones, Mrs. J. R., A. P. M., Nanking.
Jones, Miss M. I., A. B. M. U., Huchowfu.
Jones, Miss, C. E. Z., Kutien, via Foochow.
Jones, Miss A. M., C. M. S., Canton.
Jones, Miss D., M. E. M., Chengtu.
Jones, Miss E., M. E. M., Mingchiang, via Foochow.
Jones, Miss E. F., A. Free M. M. in China, Kaifengfu, Honan.
Jones, Miss F., A. So. B., Hwanghsien, via Chefoo.
Jones, Miss L. F., C. and M. A., Wanchih, via Wuhu.
Jones, Miss Laura, A. B. C. F. M., Paotingfu, via Tientsin.
Jones, Miss M. S., Y. M. C. A., Shanghai.
Jones, Miss S. E., C. I. M., Sinchanghsien, via Ningpo.
Jonsson, Miss A., S. M. S., Wuchang, via Hankow.
Joseland, F. P., L. M. S., Amoy.
Jourolman, Miss R., A. P. M. So., Kiangyin.
Jowett, H., W. M. S., Changsha, Hunan.
Joyce, F. S., and wife, C. I. M., Hiangcheng, via Hankow.
Joynt, Miss D. C., C. M. S., Hangchow.
Judd, C. H., and wife, C. I. M. (In Europe.)
Judd, C. Howard, and wife, C. I. M., Kiukiang.
Judd, F. H., M.B., C.M., and wife, C. I. M., Jaochow, via Kiukiang.
Judson, J. H., and wife, A. P. M., Hangchow.
Junk, T., Ind., Tsaohsien, Shantung.
Junkin, W. F., and wife, A. P. M. So., Sutsien, via Chinkiang.
Just, Mrs. L., C. I. M., Changshan, Che., via Ningpo.

Kahn, Miss I., M.D., M. E. M., Nanchang.
Kampmann, F., and wife, Liebenzell M., Hengchow, via Yochow.
Kanne, Miss A. C., R. C. in U. S., Yochow, Hunan.
Karlen, E., S. Mongol M., Halong, Osso, via Kalgan.
Karlsson, A., S. Holiness, Tatungfu. via Taiyuanfu.
Karlsson, A. A., S. Holiness, Tatungfu, via Taiyuanfu.
Karr, Mrs. E. L., S. C., Tamingfu.
Karstad, J., and wife, Nor. L. M., Lushan, Honan.
Kastler, C. W., and wife, C. China Rel. Tract S., Hankow.
Kauderer, J. G., and wife, C. I. M., Nanchang, via Kiukiang.
Kauffman, I., C. and M. A., Taochow, Kansuh.
Kearney, T. R., and wife, C. S. M., Ichang.

Keeler, J. L., M.D., and wife, M. E. M., Changli, via Tientsin.
Keen, C. S., and wife, A. B. M. U., Kinhwafu.
Kees, M. A., and wife, Y. M. C. A., Canton.
Keller, F. A., B.A., M.D., and wife, C. I. M., Changsha.
Keller, P. E., and wife, R. C. in U. S., Yochow, via Hankow.
Kelly, J. P., M.D., and wife, A. P. M., Nodoa, via Hoihow, Hainan.
Kelly, W., M.D., and wife, R. C. in U. S., Chenchowfu, via Hankow.
Kelly, Miss M., F. C. M., Nanking.
Kelly, Miss W. H., A. So. B. M., Shanghai.
Kelhofer, E., and wife, Ev. M., Shenchowfu, Hunan.
Kember, A. T., F.R.C.S., C. M. S., Hangchow.
Kemp. H. A., and wife, A. B. M. U., Chaochowfu, via Swatow.
Kemp, R. A., A. P. E., Wuchang.
Kempf, J., A. R. P. M., Takhing, via Canton.
Kempson, Miss F. A. B., C. M. S., Mienchow, Sze.
Kennedy, A., and wife, Grace M., Tangsi, via Shanghai.
Kennett, R. W., and wife, C. I. M., Chengku, via Hankow.
Kepler, A. R., and wife, A. P. M., Siangtan, Hunan.
Kern, D. S., B.A., C. M. M., Chungking.
Ker, Miss L. A., C. M. M., Chengtu.
Kerr, Mrs. J. G., The J. G. Kerr Refuge for Insane, Canton.
Ketring, M. E., M.D., M. E. M., Chungking.
Keyte, J. C., M.A., E. B. M., Sianfu, Shensi.
Kiehlnecker, K., B. M., Kayinchow, via Swatow.
Kiehn, P., Ind., Tsaohsien, Shantung.
Kilborn, O. L., M.A., M.D., C. M. M., Chengtu.
Kilen, D., and wife, L. Br. M., Tsaoyang, via Hankow.
Kilen, R., and wife, L. Br. M., Tsaoyang, via Hankow.
Killie, C. A., and wife, A. P. M., Paotingfu, via Tientsin.
King, A., and wife, L. M. S., Tientsin.
King, H. E., and wife, M. E. M., Peking.
King, N. E., and wife, C. I. M., Pingyangfu, via Peking.
King, P. J., and wife, C. M. S., Shaohingfu.
King, Miss I., M. E. So., Sungkiangfu.
King, Miss M., C. I. M., Yangchow, via Chinkiang.
Kingsmill, Miss, C. E. Z., Foochow.
Kinnear, H. N., M.D., and wife, A. B. C. F. M., Foochow.
Kip, Mrs. H. C., R. C. in A., Siokhe, via Amoy.
Kirk, J., M.B., Ch.B., and wife, P. C. N. Z., Canton.
Kirkland, Miss A. O., E. B. Z. M., Tsingchowfu, via Kiaochow.
Kirkwood, T., M.A., M.B., C.M., and wife, L. M. S., Tientsin.
Kirveskoski, Miss M., Finn. M. S., Tsingshih, via Shashi.
Kistler, J., C. and M. A., Wuchow.
Kitley, W., and wife, C. M. S., Mowchow, Sze.
Kjorsvik, Miss, Nor. L. M., Kunchow, Hupeh.
Klavenes, F., M.A., B.D., Nor. M. S., Changsha.

Klein, H., and wife, Ger. C. A. M., Sungyang, via Wenchow.
Knickerbocker, E. F., and wife, A. P. M., Ningpo.
Knight, W. P., and wife, C. I. M., Pingyangfu, via Peking.
Knipe, W. L. L., and wife, C. M. S., Tehyang, Sze.
Knott, C. W., M.Sc., L. M. S., Hankow.
Knox, Miss E., M. E. M., Tientsin.
Kohler, Mrs. L. E. C. I. M., Kweiyang, via Chungking.
Kolfrat, Miss E., A. P. M., Siangtan, Hunan.
Kolkenbeck, Miss H. M., C. I. M., Yingshan, Sze., via Ichang.
Kollecker, A., and wife, Ber. M., Canton.
Koons, Miss S. L., M.D , M. E. M., Taianfu, via Tsingtau.
Kranenberg, Miss M., R. C. in A., Amoy.
Krause, G. J., M. E. M., Tientsin.
Krayl, R., and wife, B. M., Kuchuk, via Canton.
Krienke, G. F. A., and wife, Ger. C. A. M., Kienchang, via Kiukiang.
Kristensen, Miss O., D. L. M., Port Arthur.
Kristiansen, N., and wife, D. L. M., Port Arthur.
Krout, Miss G., Apos. F. M., Chengtingfu, Chi.
Kruger, G. H., and wife, B. M., Kichung, via Hongkong.
Krumling, F. C., M.D., and wife, Ev. M., Shenchowfu, Hunan.
Kullgren, N., and wife, S. M. S., Kienli, via Hankow.
Kumm, Miss E. L. P., Liebenzell M., Changsha.
Kunkle, J. S., A. P. M., Limchowfu.
Kunst, Miss I., Liebenzell M., Changsha.
Kunze, A., and wife, Ber. M., Kiaochow.
Kupfer, C. F., Ph.D., and wife, M. E. M., Kiukiang.
Kurz, Miss E., F. C. M., Nanking.
Kuykendall, I., C. and M. A., Wuchang.
Kvamme, M. K., and wife. Apos. F. M., Shanghai.

Lachlan, Mrs. H. N., C. I. M., Shanghai.
Lack, C. N., and wife, C. I. M., Yencheng, Ho.
Lacy, W. H., D.D., and wife. Meth. Pub. House in C., Shanghai.
Lacy, W. N., and wife, M. E. M., Foochow.
Lagerquist, A. W., and wife, C. I. M., Laohokow, via Hankow.
Laidler, Miss A., E. P. M., Wukingfu, via Swatow.
Laine, Miss A., Finn. M. S., Tsingshih, via Shasi.
Laird, C. N., M.A., Canton Chr. College, Canton.
Laird, P. J., and wife, S. D. A., Changsha.
Lajus, Miss B. H., C. I. M., Yushan, via Ningpo.
Lake, J., and wife, A. So. B., Canton.
Lamb, N., and wife, Unc., Nganihsien, via Kiukiang.
Lambert, Miss, C. M. S., Foochow.
Lambert, Miss A., Unc., Nanchang, via Kiukiang.
Lambert Miss M., S. P. G., Peking.
Lammenranta, Miss T., Finn. M. S., Tsingshih, via Shashi.

Lampen, Miss S., Finn. M. S., Tsingshih, via Shashi.
Landahl, C. W., and wife, H. S. M., Taipingfu, via Hankow.
Lande, L., Nor. L. M., Shihwakai, Hupeh.
Landis, M. L., and wife, C. and M. A., Nanning, via Wuchow.
Landis, Miss L. L., C. and M. A., Nanning, via Wuchow.
Landis, Miss M. L., C. and M. A., Kueilin, via Wuchow.
Lane, Miss, C. E. Z., Ciongbau, via Foochow.
Lane, Miss, E. B. M., Taiyuenfu, Shansi.
Lang, Miss H., S. C., Tamingfu.
Langford, F. H., B.A., C. M. M., Chungking.
Langhorne, A., C. I. M., Yicheng, via Peking.
Langman, A., and wife, C. I. M., Mokanshan.
Lanneau, Miss S. S., A. So. B., Soochow.
Large, A. W., C. I. M., Paoning, Sze.
Larsen, L. K., M.D., and wife, D. L. M., Antung, Manchuria.
Larson, F. A., and wife, B. and F. B. S., Kalgan.
Larson, Miss F. L., S. A. C. F., Canton.
Larsson, G. E., S. Holiness, Tatungfu, via Taiyuanfu.
Lasell, S. L., M.D., A. P. M., Kacheck, via Hoihow, Hainan.
Latimer, J. V., and wife, A. B. M. U., Huchowfu.
Latourette, K. S., Ph.D., Yale M., Changsha, Hunan.
Lattimore, Miss M., A. P. M., Soochow
Latter, Miss H. M., C. P. M., Kongmoon, via Hongkong.
Lavington, A., C. I. M., Shanghai.
Law Keem, M.D., and wife, S. D. A., Fatshan.
Lawrence, Mrs. A., C. M. S., Mowchow.
Lawrence, Rev. B. F., and wife, M. E. M., Suining, Sze.
Lawson, D., and wife, C. I. M., Ü-u (Chen) (Luanfu), via Peking.
Lawson, J., and wife, C. I. M., Yuanchow, Ki., via Kiukiang.
Lawson, Miss L., C. M. M., Kiating.
Lawton, W. W., and wife, A. So. B., Chengchow, Honan.
Layton, E. A., M.D., and wife, F. C. M., Nanking.
Lea, H. A. H., M.A., C. I. M., Chefoo.
Leach, Miss, Unc., Shihtao, via Chefoo.
Leaman, C., and wife, A. P. M., Nanking.
Leaman, Miss L., A. P. M., Nanking.
Leaman, Miss M. A., A. P. M., Nanking.
Leander, A., and wife, Sw. B. M., Kiaochow.
Learmonth, B. L. L., M.B., C.M., and wife, I. P. M., Sinminfu, via Newchwang.
Leathers, Miss M., C. M. S., Taichowfu.
Leavens, D. H., B.A., Yale M., Changsha, Hunan.
Leavens, Miss D. D., A. B. C. F. M., Tungchow, Chi.
Lebeus, Miss, M. E. M., Sienyu, via Foochow.
Lechler, J. H., M.B., C. M. S., Mienchuhsien, Sze.
Lecky, Miss H., E. P. M., Changpu, via Amoy.
Lee, C. M., M.D., A. P. E., Wusih.

Lee, E. J., M.A., A. P. E., Anking.
Lee, S., and wife, W. M. S., Wusueh, via Kiukiang.
Lee, Miss, C. E. Z.. Foochow.
Lee, Miss A., H. S. M., Fancheng, via Hankow.
Lee, Miss V. J., M.D , A. P. M. So., Hangchow.
Leete, Miss J. M.. C. M. S.. Mienchow, Sze.
Leggat, Miss B., C. I. M., Chenchowfu, via Hankow.
Leggate, A. R., M.B , Ch.B., U. F. C. S , Chaoyangchen, via Newchwang.
Lehmann, Miss H., C. I. M.. Nankangfu, via Kiukiang.
Leiser, F. O., B.A., and wife, Y. M. C. A., Canton.
Leith, Miss A. G., C. I. M.. Kweiki, via Kiukiang.
Lenander, Miss E., Apos. F. M., Chengtingfu, Chi
Lennox, Miss C., N.-W. Kiangsi M., Wucheng, Ki.
Lennox, Mrs. E. J., N.-W. Kiangsi M., Wucheng, Ki.
Leonard, Miss E. E., M.D., A. P. M., Peking.
Leonhardt, T., and wife, B. M., Moilim, via Swatow.
Lequear, H. R., R. C. in U. S., Yochow, via Hankow.
Lerrigo, G. E., and wife, Y. M. C. A., Hongkong.
Leslie, P. C., M.D.. M.R.C.S., and wife, C. P. M., Changteho, Hon.
Lester, W. H., and wife, Unc., Kiukiang.
Lester, Miss E. S., M. E. So., Soochow.
Leuschner, W., and wife, Ber. M., Shiuchowfu, via Canton.
Leverett, W. J., A. P. M., Nodoa, via Hoihow, Hainan.
Leveritt, Miss E. D.. M. E. S., Changchow.
Lewin, Miss G., C. M. S., Hangchow.
Lewis, A B., C. I. M., Hanchungfu, via Hankow and Sianfu.
Lewis, Bishop W. S., D.D., LL.D.. and wife, M. E. M., Foochow.
Lewis, Dr., E. B. M.. Taiyuanfu, Shansi.
Lewis, Charles G., and wife, A. B. M. U., Suifu, via Chungking.
Lewis, Charles, M.D., and wife, A. P. M , Paotingfu, via Tientsin.
Lewis, G. W., and wife, A. B. M. U., Ungkung, via Swatow.
Lewis, S., D.D., and wife, M. E. M., Chinkiang.
Lewis, S. C., M.D., A. P. M., Chenchow, Hunan.
Lewis, Miss E. F., M.D., A. P. M., Paotingfu.
Lewis, Miss E., C. and M. A., Wuchow.
Lewis, Miss G. B., Broadcast P., Changsha, Hunan.
Lewis, Miss H., A. P. M., Canton.
Leybourn, Miss, C. M. S., Hokchiang, via Foochow.
Lide, Miss J. W., A. So. B., Tengchowfu, via Chefoo.
Liddell, J. D., and wife, L. M. S., Chichow, via Peking.
Liddell, Miss M. M. E., C. I. M., Shekichen, via Hankow.
Lifbom, J. A., S. Holiness, Tatungfu, via Taiyuanfu.
Light, Miss K., L. M. S., Wuchang, via Hankow.
Linam, Miss A., M. E. M., Yenpingfu, via Foochow.
Lincoln, C. F. S., M.D., and wife, A. P. E., Shanghai.
Lindblad, Miss A. C., M. E. M., Chungking.

Lindberg, J. E., and wife, Sw. B. M., Chucheng, Kiaochow.
Linden, H., and wife, Rhen. M. S., Thongtauha, Kuangtung, via Hongkong.
Lindenmeyer, Fr., and wife, B. M., Kayinchow, via Swatow.
Linder, L. H. E., Sw. M. in China, Tungchowfu, She.
Lindgren, Miss E., S. M. S., Wuchang, via Hankow.
Lindsay, A. W., D.D.S., and wife, C. M. M., Chengtu.
Lindsay, W. W., B.L., and wife, C. I. M., Kuling, via Kiukiang.
Lindstrom, C. F., and wife, A. P. E., Kiukiang.
Lindvall, Miss D., S. C. A., Sianfu, via Hankow.
Lingle, W. H., and wife, A. P. M., Siangtan, Hunan.
Linom, Miss G., C. I. M., Kuwo, via Peking.
Lipp, E., and wife, B. M., Moilim, via Swatow.
Leppin, Miss B. U. A., Liebenzell M., Yuanchow, via Yochow.
Littell, S. H., B.A., and wife, A. P. E., Hankow.
Little, L. L., and wife, A. P. M. So., Kiangyin.
Little, C., W. M. S., Changsha, Hunan.
Little, Miss E. L., C. M. S., Foochow.
Littlewood, G. P., E. U. M. F. C., Yungpingfu.
Livens, Miss, L. M. S., Peking.
Lloyd, L., and wife, C. M. S., Foochow.
Lloyd, Miss E., L. M. S., Peking.
Lloyd, Miss F., C. I. M., Naupu, via Ichang.
Loyde, Miss M. A., C. I. M., Shekichen, via Hankow.
Loader, Miss, C. E. Z., Saiong, via Foochow.
Lobenstine, E. C., A. P. M., Hwaiyuan, An., via Nanking.
Lochead, A. W., B.A., B.D., and wife, C. P. M., Weihwei, Ho.
Locke, W. T., A. P. M., Chenchow, Hunan.
Locke-King, Miss, C. E. Z., Saiong, via Foochow.
Lockwood, W. W., Ph.B., and wife, Y. M. C. A., Shanghai.
Loehr, G. R., M.A., and wife, M. E. So., Sungkiangfu.
Loftus, Z. C., M.D., F. C. M., Batang.
Logan, O. T., M.D., and wife, A. P. M., Changteh, Hunan, via Hankow.
Lohss, O. H., B.M., Hoshoowan, via Canton and Weichow.
Longden, W. C., and wife, M. E. M., Chinkiang.
Longley, R. S., and wife, C. M. M., Junghsien.
Longstaff, Miss, W. M. S., Taianfu, via Hankow.
Longstreet, Miss I. D., M. E. M., Lekdu, via Foochow.
Loosley, A. O., and wife, C. I. M., Tientai, via Ningpo.
Lorenz, Miss F. V., M. E. M., Kucheng, via Foochow.
Loughlin, Miss M. E., S. C., Weihsien, Chi.
Louthan, A. D., M.D., A. So. B., Chengchow, Honan.
Loveless, Miss A. M., C. I. M., Shanghai.
Lovell, G., and wife, A. P. M., Changteh, Hunan.
Lowe, C. J., and wife, Bible M. S., Macao.

Lowe, J. W., and wife, A. So. B., Laichow, via Chefoo.
Lower, T. E., and wife, E. B. M., Hsinchow, Shansi.
Lowrie, J. W., D.D., A. P. M., Paotingfu, via Tientsin.
Lowry, G. D. N., M.D., and wife, M. E. M., Peking.
Lowry, H. H., D.D., and wife, M. E. M., Peking.
Lowrey, Miss E., A. B. C. F. M., Canton.
Lowrey, Miss V., A. B. C. F. M., Canton.
Lucas, B. D., and wife, M. E. So., Soochow.
Lucas, Miss G. M., A. P. M., Nanking.
Lucas, Miss O. C., C. I. M., Chuhsien, Sze., via Ichang.
Luce, H. W., and wife, A. P. M., Weihsien, via Tsingtau.
Lund, F. E., and wife, A. P. E., Wuhu.
Lundgren, G., and wife, Apos. F. M., Chengtingfu, Chi.
Lundvall, Miss H., S. C. A., Tsingchow, Kan., via Hankow and Sianfu.
Lutley, A., and wife, C. I. M., Hungtung, via Peking.
Lutschewitz, W., and wife, Ber. M. S., Tsimo, via Tsingtau.
Luttrell, H. P. S., and wife, C. P. M., Weihweifu, Honan.
Lyall, A., M.B., C.M., and wife, E. P. M., Swatow.
Lykkegaard, J., and wife, D. L. M., Fenghwangcheng, via Newchwang.
Lynn, Miss N., C. and M. A., Pingtah, via Wuchow.
Lyon, C., M.D., and wife, A. P. M., Tsiningchow, via Chinkiang.
Lyon, D. W., M.A., B.D., and wife, Y. M. C. A., Shanghai.
Lyon, Mrs. M. E., A. P. M., Hangchow.
Lyon, Miss E., F. C. M., Nanking.
Lyon, Miss E. M., M.D., M. E. M., Foochow.
Lyon, Miss L. D., A. P. M., Hangchow.
Lyons, H., and wife, C. I. M., Pingyangfu, via Peking.
Lyons, Miss L. E., A. B. C. F. M., Pangchun, via Tientsin.
Lyttle, W., and wife, E. U. M. F. C., Ningpo.

Maag, E., and wife, Ger. C. A. M., Chuchow, via Wenchow.
MacArthur, Miss, E. P. M., Changchowfu, via Amoy.
MacBean, Miss J. A., M.D., C.M., C. P. M., Kongmoon, via Hongkong.
Macdonald, Miss C. C., C. I. M., Iyang, Ki., via Kiukiang.
Macdonald, Miss J. E. McN., C. I. M., Liuanchow, via Wuhu.
Macdonald, Miss M., C. I. M., Chowkiakow, via Hankow.
MacEwan, H. G., C. I. M., Changteh, Hunan.
MacFadyen, A. A., M.D., and wife, A. P. M. So., Suchowfu, via Chinkiang.
Macfarlane, A. J., M.A., L. M. S., Hankow.
MacGill, Miss C. B., C. S. M., Ichang.
MacGillivray, D., M.A., D.D., and wife, C. L. S., Shanghai.
Macgowan, J., L. M. S., Amoy.
MacGown, Miss M. G., A. B. C. F. M., Tientsin.

Machle, E. C., M.D., A. P. M., Canton.
Macintyre, Mrs. W., U. F. C. S., Haicheng, via Newchwang.
Macintyre, Miss B., U. F. C. S., Kaiyuen, via Newchwang.
Mackay, Miss J., E. P. M., Changchowfu, via Amoy.
Mackey, Miss M. A., M.D., A. P. M., Paotingfu, via Peking.
Mackenzie, A. R., M.A., B.D., U. F. C. S., Liaoyang, via Newchwang.
Mackenzie, H., C. P. M., Weihweifu, Ho.
Mackenzie, M., and wife, C. P. M., Changteho, Ho.
Mackenzie, M., B.A., M.B., and wife, C. M. S., Foochow.
Mackenzie, M. C., and wife, E. P. M., Samhopa, via Swatow.
Mackenzie, N., C. M. S., Pakhoi.
Mackenzie, Miss J. K., A. So. B., Yangchow, via Chinkiang.
Macklin, W. E., M.D., and wife, F. C. M., Nanking.
Maclagan, P. J., M.A., D.Phil., and wife, E. P. M., Swatow.
Maclagan, Miss G. J., E. P. M., Changpu, via Amoy.
MacLaren, Miss J., C. I. M., Paoning, Sze.
MacLeod, K., and wife, C. I. M., Ninghai, via Ningpo.
MacNaughton, W., M.A., and wife, U. F. C. S., Chaoyangchen, via Newchwang.
Macpherson, A. K., C. I. M., Fenghwa, via Ningpo.
MacWillie, J., M.D., and wife, A. P. E., Wuchang.
Maddison, Miss A., C. M. S., Ningpo.
Madeley, F., M.A., and wife, E. B. M., Tsingchowfu, Shantung.
Madsen, C., D. L. M., Antung, via Newchwang.
Maggi, Miss, A. P. M., Shuntehfu, Chihli.
Magnusson, A., and wife, S. C. A., Paotéo, Wangjefu, via Peking.
Maier, M., and wife, B. M., Phyangtong, via Swatow.
Maier, Miss B., Ind., Tsaohsien, Shantung.
Maier, Miss. E. B. M., Taiyuenfu, Shansi.
Maier, H., B.M., Chongtsun, via Swatow and Hsingning.
Main, D., L.R.C.P. F.R.C.S., and wife, C. M. S., Hangchow.
Main, W. A., and wife, M. E. M., Foochow.
Mair, A., C. I. M., Anking.
Maisch, W., and wife, B.M., Hoshoowan, via Canton, and Weichow.
Major, J. N., A. P. E., Shanghai.
Malcolm, W., M.D., and wife, A. P. M. So., Hwaianfu, Kiangsu.
Malcolm, W. R., and wife, C. I. M., Taiho, An., via Nanking.
Malone, G. H., and wife, A. A. C., Nanking
Malott, Miss D. R., Ind., Piyanghsien, Honan.
Malpas, E. J., B.A., and wife, L. M. S., Shanghai.
Manderson, Miss M., M.D., M. E. M., Peking.
Mandeville, Miss E. M., C. I. M., Hwochow, via Peking.
Manger, Miss, E B. M., Hsinchow, Shansi.
Manly, W. E., and wife, M. E. M., Chengtu.
Mann, E. J., and wife, C. I. M., Fukiang, Kan.
Mann, I. J., Baptist M., Peking.

Manning, Miss E., M. E. M., Tzechow, Sze.
Manns, Miss S., M. E. So., Shanghai.
Manz, F., and wife, Ger. C. A. M., Fuchow, Ki.
March, A. W., and wife, A. P. M., Hangchow.
Marchbank, Miss N., C. I. M., Kweiki, via Kiukiang.
Marriott, Miss J. A., M. E. M., Tehwa, via Foochow.
Marrs, Miss A. S., F. F. M., Tungchwan, Sze.
Marshall, Dr. F. W., E. U. M. F. C., Chuchai, via Ningching.
Marshall, G. J., and wife, C. I. M., Kanchow, Ki., via Kiukiang.
Marshall, G. W., and wife, A. P. M., Canton.
Marshall, Miss, C. M. S., Lienkong, via Foochow.
Marston, Mrs. L. D., S. C., Taningfu.
Martin, A. W., M.A., and wife, M. E. M., Nanking.
Martin, J., C. M. S., Foochow.
Martin, J. B., and wife, C. I. M. (In Europe.)
Martin, W. A. P., D.D., LL.D., A. P. M., Peking.
Martin, Miss E., M.D., M. E. M., Taianfu, via Tsingtau.
Martin. Miss R., C. and M. A., Wuchow.
Martinson, A., and wife, A. L. M., Kioshan, Honan.
Maslin, T. P., B.A., and wife, A. P. E., Hankow.
Mason, H. J., and wife, C. I. M., Kingtzekan, via Hankow.
Mason, I., and wife, F. F. M., Suining, via Chungking.
Mason, Miss B. O., Book Room and Educ. Depository, Shanghai.
Mason, Miss Pansy, A. B. M. U., Kiatingfu, via Chungking.
Massey, Miss E. E., C. M. S., Foochow.
Massey, Miss R., M.B., Ch.B., L. M. S., Wuchang, via Hankow.
Mateer, Mrs. C. W., A. P. M., Weihsien, via Tsingtau.
Mateer, R. M., and wife, A. P. M., Weihsien, via Tsingtau.
Mather, W. A., and wife, A. P. M., Paotingfu, via Tientsin.
Mathews, H., and wife, S. P. G., Taian, via Tsingtau.
Mathews, R. H., and wife, C. I. M., Sihwa, via Hankow.
Mathews, Miss M. S., A. P. M. So., Hangchow.
Matson, P., and wife, S. A. M. C., Siangyang, via Hankow.
Mattox, E. L., and wife, A. P. M., Hangchow.
Maurer, H., B. M., Chonghangkang, via Hongkong.
Maute, S., and wife, B. M., Nyenhangli, via Swatow.
Maw, W. A., and wife, F. F. M., Chungking.
Mawson, W., M.A., and wife, P. C. N. Z., Canton.
Mawson, W. G., and wife, S. P. G., Pingyin, via Chefoo
Mawson, Miss J., P. C. N. Z., Canton.
Maxwell, J. P., M.B., B.Sc., F.R.C.S., and wife, E. P. M., Engchun, via Amoy.
Mayer, S., B. M., Fophin, via Swatow and Hsingning.
McAll, P. L., B.A., M.B., Ch.B., and wife, L. M. S., Hankow.
McAlpine, R. M., Unc., Jeho, via Peking.
McAmmond, R. B., and wife, C. M. M., Junghsien.
McBurney, Miss J. G., M.D., A. R. P. M., Takhing, via Canton.

McBurney, Miss K. W., M.D., A. R. P. M., Takhing, via Canton.
McCandliss, H. M., M.D., and wife, A. P. M., Hoihow, Hainan.
McCann, J. H., and wife, A. B. C. F. M., Linching.
McCarthy, F., L. C. P., and wife, C. I. M., Chefoo.
McCarthy, J., and wife, C. I. M., Yunnanfu, via Hokow and Mengtze.
McCarthy, W., and wife, A. P. E., Anking.
McCartney, J. H., M.D., and wife, M. E. M., Chungking.
McClelland, Miss, C. M. S., Goosangche, via Foochow.
McClintock, P. W., and wife, A. P. M., Nodoa, via Hoihow, Hainan.
McClure, W., M.D., B.A., and wife, C. P. M., Weihweifu, Ho.
McCormick, Mrs. M. P., A. P. M. So., Soochow.
McCoy, Miss B. C., A. P. M., Peking.
McCracken, J. C., M.D., and wife, Canton Chr. College, Canton.
McCulloch, R. A., and wife, C. I. M., Jaochow, via Kiukiang.
McCulloch, Miss F. E., C. I. M., Hokow, Ki., via Kiukiang.
McCutchan, H. W., A. P. M. So., Sutsien, via Chinkiang.
McCutchan, J. T., and wife, A. P. M. So., Taichow, Ku., via Chinkiang.
McDaniel, C. G., and wife, A. So. B., Soochow.
McDonald, J. A., M.D., C.M., and wife, C. P. M., Kongmoon, via Hongkong.
McDonald, Miss F. M., C. I. M., Luanfu, Sha., via Peking.
McDowall, W. C., M.A., S. P. G., Peking.
McEwen, Miss, P. C. N. Z., Canton.
McFarlane, Miss C., C. I. M., Kwangsinfu, via Ningpo.
McGill, Miss E., C. P. M., Hwaikingfu, Ho.
McGinnis, J. Y., and wife, A. P. M. So., Tunghianghsien.
McGregor, Miss M. B., E. P. M., Amoy.
McIntosh, G., and wife, A. P. M., Shanghai.
McIntosh, Miss I., C. P. M., Weihweifu, Ho.
McIntosh, Miss M. I., C. P. M., Changteho.
McIntyre, R. L., and wife, C. I. M., Suifu, via Chungking.
McIntyre, Miss L., A. So. B., Chengchow, Honan.
McKay, H., Jr., Book Room and Educ. Depository, Shanghai.
McKay, W. R., M.A., B.D., and wife, C. P. M., Kongmoon, via Hongkong.
McKenzie, C. F., M.D., and wife, A. B. M. U., Kinhwafu.
McKenzie, N., C. M. S., Shiuhing, via Canton.
McKenzie, Miss R., C. I. M., Iyang, Ki., via Kiukiang.
McKie, G., and wife, C. I. M., Luanfu, via Peking.
McKillican, Miss J. C., A. P. M., Peking.
McLachlin, L. E., B.A., and wife, Y. M. C. A., Foochow.
McLean, H., and wife, C. I. M., Talifu, via Mengtze.
McLean, Miss R., C. P. M., Kongmoon, via Hongkong.
McLennan, Miss E., B.A., C. P. M., Changteho.
McMordie, Miss E., I. P. M., Moukden.

McMullan, J., and wife, Chefoo Industrial M., Chefoo.
McMurtry, S. O., B.A., M.D., C. P. M., Weihweifu, Ho.
McNeely, Miss M. V., C. L. S., Shanghai.
McNeill, Miss E., B.A., U. F. C. S., Moukden.
McNeill, Miss M., L.R.C.P. and S., I. P. M., Kwangchengtze, via Newchwang.
McNeur, G. H., and wife, P. C. N. Z., Canton.
McNulty, H. A., A. P. E., Soochow.
McOwan, B. M., and wife, S. P. G., Taian, via Tsingtau.
McPherson, J. L., M.A., Y. M. C. A., Hongkong.
McPhun, J. F., M.B., C.M., E. P. M., Samhopa, via Swatow.
McQuillan, Miss A., C. S. M., Ichang.
McRae, C. F., and wife, A. P. E., Shanghai.
McRae, J. D., and wife, C. P. M., Changteho, Ho.
McRobert, Miss B., A. P. M. So., Sutsien, via Chinkiang.
McRoberts, W. A., C. I. M., Fenghwa, via Ningpo.
McWhirter, J., M.A., and wife, I. P. M., Kwangning, via Newchwang.
McWilliams, Miss, I. P. M., Fakumen, via Newchwang.
Mead, A. W., C. I. M., Hweichow, via Tatung.
Mead, Miss, C. E. Z., Foochow.
Meade, J. L., A. P. E., Shanghai.
Meadows, J. G., M.D., and wife, A. So. B., Wuchow, via Canton.
Meadows, J. J., C. I. M., Shaohingfu.
Meadows, Miss J., A. So. B., Wuchow, via Canton.
Meadows, Miss L., C. I. M., Shaohingfu.
Meadows, Miss Lili, C. I. M., Shaohingfu.
Medland, Miss L., L. M. S., Amoy.
Meebold, Miss A. J., A. B. C. F. M., Inghok, via Foochow.
Meech, S. E , L. M. S., Peking.
Meedar, M., and wife, Finn. M. S., Yuingting, via Shasi.
Meengs, Miss A. H., R. C. in A., Amoy.
Meigs, F. E., and wife, F. C. M., Nanking.
Meikle, J., C. I. M., Sinfenghsien, via Kiukiang.
Mellodey, Miss L., C. M. S., Mienchuhsien, Sze.
Mellor, Miss A. E., C. I. M., Liangchowfu, via Hankow and Sianfu.
Mellow, J. H., C. I. M., Yingchowfu, via Wuhu.
Melrose, Mrs. M. R., A. P. M., Nodoa, Hainan.
Melville, T., and wife, Unc., Fungsinhsien, via Kiukiang.
Menzies, J., M.D., and wife, C. P. M., Hwaikingfu, Ho.
Menzies, Mrs. A., C. I. M., Wenchow.
Merchant, Miss, C. M. S., Tosung, via Foochow.
Merrill, L., M.D., M. E. M., Chinkiang.
Merrill, Miss C. E., M. E. M., Kiukiang.
Merrington, Mrs., Unc., Pakow, via Tangshan.
Merrins, E. M., M.D., and wife, A. P. E., Wuchang.
Mertens, Miss E. D., C. M. S., Chungpa, Sze.

Metcalfe, Miss G. E., C. M., Ningpo.
Metcalfe, Miss E. E , C. M., Ningpo.
Meyer, O., and wife, Rhen. M. S., Hongkong.
Middleton, R. W., and wife, C. I. M., Meihsien, via Hankow.
Miederer, C., C. I. M., Linkiang, via Kiukiang.
Miles, G., and wife, W. M. S., Teianfu, via Hankow.
Miller, A., C. I. M., Fenghwa, via Ningpo.
Miller, D., C. I. M., Ningkwofu, via Wuhu.
Miller, E. D., S. D. A., Chowkiakow, Honan.
Miller, E. P., A. P. E., Wuchang.
Miller, G., and wife, M. E. M., Wuhu.
Miller, H. W., M.D., and wife, S. D. A., Shanghai.
Miller, J. A., and wife, A. P. M., Shuntehfu, Chihli.
Miller, J. B., and wife, C. I. M., Tunglu, via Hangchow.
Miller, Mrs. B., S. D. A., Shanghai.
Miller, Miss B., W. U. M., Shanghai.
Miller, Miss B. F., R. C. in U. S., Yochow, via Hankow.
Miller, Miss E. J., M.B., Ch.B., U. F. C. S., Liaoyang, via Newchwang.
Miller, Miss C. A., A. So. B., Laichow, via Chefoo.
Millican, F. R., and wife, A. Free M. M. in C., Chihsien, Honan.
Mills, D. J., and wife, C. I. M., Kiukiang.
Mills, Mrs. A. T., M. to Chinese Deaf, Chefoo.
Millward, W., M. E. M., Nanking.
Milsum, W. B., and wife, C. I. M., Pingyaohsien, via Peking.
Milward, W., and wife, N. B. S. S., Amoy.
Miner, G. S., and wife, M. E. M., Foochow.
Miner, Miss L., A. B. C. F. M., Peking.
Minniss, Miss L. V., A. B. M. U., Kinhwafu.
Minty, C. S., W. M. S., Hankow.
Miskelly, W., M.A., I. P. M., Kyushu, Kirin.
Mitchell, E. C., and wife, A. R. P. M., Takhing, via Canton.
Mitchell, I. E., M.D., C.M., and wife, L. M. S., Canton.
Mitchell, R. A., B.A., and wife, C. P. M., Weihweifu, Ho.
Mitchell, T. W., and wife, A. P. M., Chenchow, Hunan.
Mitchell, Miss Ida, M.D., I. P. M., Fakumen, via Newchwang.
Mitchell, Miss M., M. E. So., Shanghai.
Mitchell, Miss M. S., A. P. E., Shanghai.
Mitchil, Mrs. C. W., W. M. S., Hanyang, via Hankow.
Mjelve, H., and wife, Nor. L. M., Nanyangfu, Honan.
Moberg, Miss S. O., S. C., Tamingfu.
Moffett, L. I., and wife, A. P. M. So., Kiangyin.
Moffett, Miss C., A. P. M. So., Soochow.
Mohler, F. M., and wife, Y. M. C. A., Hongkong.
Moler, Miss M., C. I. M., Pingyanghsien, via Wenchow.
Molland, Mrs. C. E., F. C. M., Nanking.
Molony, H. J., D.D., Bishop, and wife, C. M. S., Ningpo.

Mönch, F., and wife, Ger. C. A. M., Tsungjen, via Kiukiang.
Montfort, Miss, C. E. Z., Siengiu, via Foochow.
Montgomery, J. H., M.B., Ch.B., and wife, E. P. M., Changpu, via Amoy.
Montgomery, R. P., Presby. College, Hangchow.
Montgomery, T. H., and wife, A. P. M., Tsingtau.
Montgomery, Miss H. M., A. P. M., Kiungchow, Hoihow, Hainan.
Moody, Miss L., C. I. M., Anjen, via Kiukiang.
Moomau, Miss A., Apos. F. M., Shanghai.
Moon, Miss Lottie, A. So. B., Tengchowfu, via Chefoo.
Moore, A., and wife, C. I. M., Liangchowfu, via Hankow and Sianfu.
Moore, Miss, C. M. S., Foochow.
Moore, Miss M. E., B.A., C. S. M., Ichang.
Moorman, Miss M. E., A. So. B., Yangchow, via Chinkiang.
Moran, H. A., B.A., Y. M. C. A., Hankow.
Morgan, E., and wife, C. L. S., Shanghai.
Morgan, E. L., and wife, A. So. B., Chefoo.
Morgan, E. W., C. M. M., Chengtu.
Morgan, H. B., C. M. S., Hangchow.
Morgan, L. S., M.D., and wife, A. P. M. So., Tsingkiangpu, via Chinkiang.
Morgan, Miss C., C. I. M., Talifu, via Mengtze.
Morgan, Miss I. V., C. and M. A., Nanlinghsien, via Wuhu.
Moritz, Miss S., H. M. for Blind, Kowloon.
Morley, A., L.R.C.S. and P., Ed., and wife, W. M. S., Teianfu, via Hankow.
Morris, D. B. S., A. P. M., Hwaiyuan, An., via Nanking.
Morris, Miss Jean, C. M. S., Hangchow.
Morris, Miss F. L. C. I. M., Kiehsiu, via Peking.
Morris, Miss S., C. M. S., Hangchow.
Morrison, Miss M. C., R. C. in A., Chiangchiu, via Amoy.
Mort, Miss, C. M. S., Gengtau, via Foochow.
Mortimore, W. J., B.A., and wife, C. M. M., Kiatingfu.
Morton, Miss A., A. P. M., Shanghai.
Morton, Miss E. H., A. P. M. So., Tsingkiangpu.
Morton, Miss M., A. P. M., Shanghai.
Mosher, G. F., and wife, A. P. E., Wusih.
Mosson, Miss E. M., Chefoo Industrial M., Chefoo.
Mottley, F. W., B.A., Canton Chr. College, Canton.
Moule, A. E., Archdeacon, B.D., C. M. S., Ningpo.
Moule, A. J. H., B.A., and wife, C. M. S., Shanghai.
Moule, G. E., Bishop, D.D., and wife, C. M. S., Hangchow.
Moule, H. W., B.A., and wife, C. M. S., Hangchow.
Moule, W. A. H., and wife, C. M. S., Shanghai.
Moule, W. S., M.A., and wife, C. M. S., Ningpo.
Moule, Miss J. F., C. M. S., Hangchow.

Mountford, Miss B., W. M. S., Hankow.
Mowatt, J. A., B.A., and wife, C. P. M., Hwaikingfu, Ho.
Mower, Miss M., C. I. M., Hwailu, via Peking.
Muir, D. D., L.R.C.P. and S., and wife, U. F. C. S., Tiehling, via Newchwang.
Muir, J. R., and wife, C. I. M., Batang, Sze.
Muir, Miss G. M., C. I. M., Shanghai.
Muir, Miss W., M. E. M., Nanchang.
Müller, C., and wife, B.M., Longheu, via Hongkong.
Müller, G., and wife, Ger. C. A. M., Lungchuan, Che., via Wenchow.
Müller, H., and wife, Ber. M., Hongkong.
Müller, J., and wife, Ber. Fo. Ho., Hongkong.
Müller, W., and wife, C. M. S., Foochow.
Mulloney, J. J., M.D., and wife, M. E. M., Peking.
Mumford, D. C., M.D., and wife, U. E. C. M., Liling, via Yochow.
Munn, W., C. M. S., Mienchow. Sze.
Mundle, Miss S., U. F. C. S., Liaoyang, via Newchwang.
Mungeam, H. J., C. I. M., Pingyaohsien, via Peking.
Munro, J. M., C. I. M., Wenchow.
Munroe, E. R., and wife, Oriental M. S., Yaumatei, via Hongkong.
Munson, Miss A. M., C. I. M., Kuwo, via Peking.
Murdock, Miss A., M.D., A. P. M., Hwaiyuan, An., via Nanking.
Murdock, Miss Margaret, A. P. M., Hwaiyuan, An., via Nanking.
Murdock, Miss Mary, A. P. M., Hwaiyuan, An., via Nanking.
Murfitt, Miss J. E., E. U. M. F. C., Ningpo.
Murray, D. S., and wife, L. M. S., Tsangchow, via Tientsin.
Murray, E., and wife, C. I. M., Chefoo.
Murray, J., A. P. M., Tsinan, via Tsingtau.
Murray, J., M. A., L. M. S., Tientsin.
Murray, W. H., and wife, M. for Chinese Blind, Peking.
Murray, Miss C. K., C. I. M. (In England.)
Murray, Miss E. M., A. P. M., Siangtan, Hunan.
Murray, Miss H., M. for Chinese Blind, Peking.
Murray, Miss M., C. I. M., Yangchow, via Chinkiang.
Myers, C. M., and wife, A. P. M., Shanghai.
Myers, Q. A., and wife M. E. M., Chungking.
Myers, Miss A. M., M.D., A. P. E., Shanghai.
Myers, Miss B., U. Br. in C., Canton.
Mylne, C., E. U. M. F. C., Chaotung, Yun.
Myrberg, A. A., S. Holiness, Soping, via Taiyuanfu.

Nagel, A., and wife, B. M., Lilong, via Hongkong.
Nagel, Miss G., Kieler C. M., Pakhoi.
Nance, W. B., and wife, M. E. So , Soochow.
Napier, A. Y., and wife, A. So. B., Yangchow, via Chinkiang.
Neal, J. B., M.D., and wife, A. P. M., Tsinan, via Tsingtau.

Neale, F. H., and wife, C. I. M. (In America.)
Neave, J., and wife, C. M. M., Chengtu.
Nelson, C. A., and wife, A. B. C. F. M., Canton.
Nelson, C. J., and wife, S. A. M. C., Siangyang, via Hankow.
Nelson, D., and wife, A. L. M., Sinyangchow, Honan.
Nelson, Miss J., S. A. M. C., Fancheng, via Hankow.
Netland, Mrs. O., A. L. M., Kioshan, Honan.
Neubacher, M., and wife, B. M., Chongtsun, via Canton and Weichow.
Neumann, J. H., and wife, M. E. M., Chengtu.
Neumann, Miss E., Ber. M., Shiuchowfu, via Canton.
Newcombe, Miss B., C. E. Z., Sangiong, via Foochow.
Newcombe, Miss M., C. E. Z., Sangiong, via Foochow.
Newell, G. M., and wife, A. B. C. F. M., Foochow.
Newell, Miss M., M.D., W. U. M., Shanghai.
Newman, Miss L., A. P. M., Siangtan, Hunan.
Newton, C. H., and wife, A. P. M., Kiungchow, via Hoihow, Hainan.
Newton, W. C., and wife, A. So. B., Hwanghsien, via Chefoo.
Newton, Miss, C. M. S., Lienkong, via Foochow.
Newton, Miss G., A. P. M., Paotingfu.
Ng, Y. C. Miss. Home and Agency, Shanghai.
Niblock, H. B., Chefoo Miss. Home, Chefoo.
Nicholaisen, Miss M., M. E. M., Sienyu, via Foochow.
Nicholls, A. G., C. I. M., Shapushan, Yunnanfu.
Nichols, H. S., and wife, C. and M. A., Nanlinghsien, Anhwei, via Wuhu.
Nichols, J. W., and wife, A. P. E., Shanghai.
Nicholson, Miss, C. M. S., Ningteh, via Foochow.
Nickalls, E. C., and wife, E. B. M., Tsingchowfu, Shantung.
Nielsen, N., M.D., D. L. M., Hsiuyen, via Newchwang.
Nielsen, Miss E., D. L. M., Takushan, via Newchwang.
Niles, Miss M. W., M.D., A. P. M., Canton.
Nilsen, Miss Anne, H. S. M., Fancheng via Hankow.
Nilson, J. G., and wife, S. C. A., Lungchow, She., via Hankow.
Nilson, P., and wife, S. C. A., Pinchow, via Hankow.
Nilssen, J. E., M.A., M.D., and wife, Nor. M. S., Taohualuen, Lyang, via Changsha.
Nilsson, K., S. M. S., Hwangchow, via Hankow.
Nisbet, Miss, C. E. Z., Kutien, via Foochow.
Nolterius, Miss D., E. P. M., Amoy.
Norden, Miss L., S. C. A., Kienyang, via Hankow.
Nordlund, V. L., and wife, S. C. A., Sianfu, via Hankow.
Norgaard, P., Y. M. C. A., Fenghwangcheng, Manchuria.
Norgaard, P., D. L. M., Hsiuyen, via Kiukiang.
Norman, Miss R., Unc., Shangkaohsien, via Kiukiang.
Norris, F. L., M.A., S. P. G., Peking.

North, T. E., B.A., and wife, W. M. S., Hanyang, via Hankow.
North, Miss H. F., A. So. B., Shiuhing, via Samshui.
Nourse, Miss M. A., A. B. M. U., Hangchow.
Nowack, W. N., and wife, Ind., Piyanghsien, Honan.
Noyes, H. V., D.D., and wife, A. P. M., Canton.
Noyes, Miss H., A. P. M., Canton.
Noyes, W. D., and wife, A. P. M., Canton.
Nyberg, Miss L., Finn. M. S., Yuingting, via Shasi.
Nyffenegger, Miss A., Ind., Tsaohsien, Shantung.
Nylin, Miss L. M., Sw. M. in China, Puchowfu, via Peking.
Nystrom, C. F., and wife, C. I. M., Ningsiafu, via Hankow and Sianfu.

Oakeshott, Miss R. E., C. I. M., Shanghai.
Oatway, Miss F. E., C. M. S., Gengtau, via Foochow.
Oberg, O. E., and wife, S. C. A., Saratsi, via Peking.
Ockenden, E. C., and wife, Unc., Weihaiwei.
Oehler, W., B. M., Chonghangkang, via Hongkong.
Oehme, Miss L. E., C. and M. A., Wuchow.
Ogborn, Miss K. L., M. E. M., Wuhu.
Ogden, J. C., and wife, F. C. M., Batang.
Ogden, Miss E. A., C. I. M., Kianfu, Ki., via Kiukiang.
Ogden, Miss M. R., A. P. E., Anking.
Ohrset, Miss I., Nor. L. M., Laohokow, via Hankow.
Oistesö, I. B., and wife, Nor. L. M., Tengchow, Honan.
Oldfield, W., C. and M. A., Wuchow.
Oldham, H. W., E. P. M., Changpu, via Amoy.
Oldham, J. H., B.A., C. M. M., Chungking.
Oldt, F., M.D., and wife, U. Br. in C., Canton.
Olesen, O., and wife, D. L. M., Hsiuyen, via Newchwang.
Olesen, P. O., C. I. M., Anshunfu, via Yochow and Kweiyang.
Oliver, Miss E., A. F. M., Nanking.
Olson, Miss A., S. C. A., Sangkiachwang, Wukung, via Hankow.
Olson, Miss E., H. S. M., Fancheng, via Hankow.
Olsen, C. A., S. Holiness, Tatungfu, via Taiyuanfu.
Olsen, F., and wife, C. I. M., Kiungchow, Sze.
Olsen, Miss O., S. C. A., Pingliang and Sianfu, via Hankow.
Omelvena, J., M.A., I. P. M., Sinminfu, via Newchwang.
O'Neill, F. S. W., M.A., and wife, I. P. M., Fakumen, via Newchwang.
O'Neill, Miss A., C. P. M., Hwaichingfu, Honan.
Onyon, Miss M., C. M. S., Lienkong.
Openshaw, H. J., and wife, A. B. M. U., Yachowfu, via Chungking.
Orr-Ewing, A., and wife, C. I. M., Kiukiang.
Orr, J. S., and wife, C. I. M., Yangchow, via Chinkiang.
Osborne, Miss H. L., A. B. C. F. M., Liongloh, via Foochow.
Osgood, E. I., M.D., and wife, F. C. M., Chuchow, An., viaNanking.

Osnes, E., and wife, Nor. L. M., Laohokow, via Hankow.
Ost, J. B., and wife, C. M. S., Chuki.
Ostergaard, Mr., Nor. L. M., Shihwakai, Hupeh.
Otte, Mrs. J. A., R. C. in A., Amoy.
Ovenden, Miss G., L. M .S., Amoy.
Overland, Miss H., C. I. M., Kiangchow, Sze.
Oviatt, Miss G., Ind., Wuhu.
Oviatt, Miss M., Ind., Wuhu.
Owen, J. C., and wife, A. So. B., Pingtu, via Kiaochow.
Owen, J. W., C. I. M., Changteh, Hun.
Owings, D. H., Bible M., Kongmoon.
Oxner, Mrs. C. H., A. So. B., Pingtu, via Kiaochow.

Paddock, Miss A. E., Y. W. C. A., Shanghai.
Paddock, W., M. E. M., Foochow.
Page, A. H., and wife, A. B. M. U., Swatow.
Page, E. L., M. E. M., Foochow.
Page, I., and wife, C. I. M., Anshunfu, via Yochow and Kweiyang.
Page, N., and wife, W. M. S., Teianfu, via Hankow.
Page, Miss F. J., C. I. M., Pachow, Sze., via Ichang.
Page, Miss P., A. B. M. U., Suifu, via Chungking.
Paine, Miss T. L., A. P. E., Soochow.
Pakenham, H. R., B.A., M. B., C. M. S., Kienningfu, via Foochow.
Pallesen, Miss, D. L. M., Takushan, via Newchwang.
Palmberg, E., and wife, S. C. A., Lichuanhsien, She.
Palmberg, G., S. C. A., Lichuanhsien, She.
Palmborg, Miss R. W., M.D., Seventh D. B., Shanghai.
Palmer, J., and wife, C. I. M., Ningpo.
Palmer, Miss C. M., A. P. E., Shanghai.
Pantin, Miss M., L.S.A., C. E. Z., Pingnan, via Foochow.
Park, W. H., M.D., and wife, M. E. So., Soochow.
Park, Miss C., M. E. So., Shanghai.
Parker, A. P., D.D., and wife, M. E. So., Shanghai.
Parker, G., and wife, C. I. M., Kingtzekwan, via Hankow.
Parker, J., and wife, L. M. S., Chungking.
Parker, J., and wife, C. M. S., Yungchowfu, Hunan.
Parker, R. A., and wife, M. E. So., Changchow, via Shanghai.
Parker, Miss Alice, A. So. B., Yangchow, via Chinkiang.
Parker, Miss E., C. M. S., Hangchow.
Parmenter, Miss M., C. and M. A., Nanlinghsien, via Wuhu.
Parr, Miss E. M., C. I. M., Tushan, via Canton and Wuchow.
Parry, H., M.R.C.S., L.R.C.P., and wife, C. I. M., Chungking.
Parsons, C. H., B.A., C. I. M., Paoning, Sze.
Parsons, H., E. U. M. F. C., Chaotung, Yun.
Parrott, Miss A. L., Unc., Weihaiwei.
Partch, Geo. E., A. P. M., Shanghai.
Partridge, J. A., S. P. G., Yungchinghsien.

Paterson, T. C., M.D., and wife, E. B. M., Tsowping, via Kiaochow.
Paton, B. L., M.D., E. P. M., Changchowfu, via Amoy.
Paton, W. B., B.A., and wife, E. P. M., Wukingfu, via Swatow.
Paton, W., and wife, E. P. M., Swatow.
Paton, Miss M., E. P. M., Swatow.
Paton, Miss M., U. F. C. S., Ashiho, via Newchwang.
Patterson, B. C., and wife, A. P. M. So., Sutsien, via Chinkiang.
Patterson, Miss E. G., A. P. M., Limchowfu.
Patton, C. E., and wife, A. P. M., Yeungkong.
Patton, Miss L. R., A. P. M., Canton.
Paul, A., and wife, F. C. M., Wuhu.
Paulson, E. M., S. C. A., Pingliang and Sianfu, via Hankow.
Paxton, J. W., and wife, A. P. M. So., Chinkiang.
Payne, H., and wife, E. B. M., Tsowping, via Kiaochow.
Payne, Miss J. E., A. B. C. F. M., Peking.
Peacock, Miss N., M. E. So., Sungkiangfu.
Peake, E. C., M.B., C.M., and wife, L. M. S., Hengchowfu, Hunan.
Pearce, T. W., L. M. S., Hongkong.
Pearce, Miss E. C., C. I. M., Chefoo.
Pearse, E., and wife, C. I. M. (In England.)
Pearse, Miss G., C. I. M., Hokow, Ki., via Kiukiang.
Pearse, Miss J. B., C. I. M., Chefoo.
Peat, J. F., and wife, M. E. M., Chungking.
Pedersen, Miss I., A. L. M., Kioshan, Honan.
Peel, Miss S., B.Sc., L. M. S., Chichow, via Peking.
Peet, L. P., and wife, A. B. C. F. M., Foochow.
Peet, Miss S. C., C. I. M., Fukow, via Hankow.
Peill, E. J., M.B., C.M., F.R.C.S., and wife, L. M. S., Peking.
Peill, S. G., M.B., Ch.B., and wife, L. M. S., Tsangchow, via Tientsin.
Pell, J. W., L.R.C.S. and P., Ed., and wife, W. M. S., Tayeh, via Hankow.
Pemberton, Miss R. J., C. I. M., Paoning, Sze.
Peregrine, Miss A. M., M. E. M., Wuhu.
Perkins, H. P., and wife, A. B. C. F. M., Paotingfu, via Tientsin.
Perkins, Miss A. L., W. M. S., Canton.
Perkins, Miss E. S., A. B. C. F. M., Diongloh, via Foochow.
Perley, D. M., C. M. M., Chengtu.
Persson, Miss M., Sw. B. M., Chucheng.
Peters, Miss A., M. E. M., Nanking.
Peters, Miss M., M. E. M., Kucheng, via Foochow.
Peters, Miss S., M. E. M., Nanking.
Peterson, J., S. A. M. C., Fancheng, via Hankow.
Peterson, Miss T., H. S. M., Fancheng, via Hankow.
Petersson, Miss E., S. C. A., Chenyuan, via Hankow.
Petterson, Miss E. E., S. C. A., Lungchow, She., via Hankow.
Petterson, Miss Ida., S. M. S., Ichang.
Pettersson, Miss B. M. P., Sw. M. in C., Sinanhsien

Pettigrew, Miss Jessie L., A. So. B., Hwanghsien, via Chefoo.
Pettus, W. B., B.A., and wife, Y. M. C. A., Nanking.
Pfannemüller, H., and wife, Ger. C. A. M., Nanfeng, via Kiukiang.
Pfeiderer, M. E., and wife, B. M., Hongkong.
Phelps, Miss K. E., A. P. E., Wuchang.
Phelps, Miss L. L., A. P. E., Hankow.
Phillimore, Miss R., S. P. G., Peking.
Phillips, A. A., and wife, C. M. S., Mienchow, Sze.
Phillips, H. S., B.A., and wife, C. M. S., Kienningfu, via Foochow.
Phillips, W., M.D., I. P. M., Newchwang.
Phillips, Miss L., Apos. F. M., Shanghai.
Phillips, Miss M., M.B., S. P. G., Pingyin, via Chefoo.
Pierce, L. W., and wife, A. So. B., Yangchow, via Chinkiang.
Pierce, Miss P., Oriental M. S., Yaumatei, via Hongkong.
Pike, D. F., and wife, C. I. M., Tushan, via Canton and Wuchow.
Pike, Miss C. A., C. I. M., Kiehsiu, via Peking.
Pilley, E., and wife, M. E. So., Huchowfu.
Pillow, Miss, W. M. S., Yungchowfu, Hunan.
Pillow, W. H., W. M. S., Yungchowfu, Hunan.
Pilson, Miss E. I., C. I. M., Fukow, via Hankow.
Piper, Miss E., A. P. E., Shanghai.
Pitcher, P. W., M.A., and wife, R. C. in A., Amoy.
Pitts, Miss, C. M. S , Hongkong.
Platt, J. C., and wife, C. I. M., Kweichowfu, via Ichang.
Plewman, T. E., C. M. M., Chengtu.
Plumb, Miss F. J., M. E. M., Foochow.
Plummer, Dr. W. E., and wife, E. U. M. F. C., Wenchow.
Plymire, M. F., C. and M. A., Taochow, Kan.
Polhill, A. T., and wife, C. I. M., Suitingfu, via Ichang and Wanhsien.
Poling, Miss I. E., U. E. C. M., Changsha, via Yochow, Honan.
Polk, Miss M. H., M.D., M. E. So., Soochow.
Pollard, S., and wife, E. U. M. F. C., Chaotung, Yun.
Pollock, J. C., Presby. Press, Shanghai.
Porteous, G., C. I. M., Pingi, via Mengtze.
Porteous, R. W., and wife, C. I. M., Yuanchow, Ki., via Kiukiang.
Porter, H. D., M.D., D.D., and wife, A. B. C. F. M., Pangchuang, via Tientsin.
Porter, R. B., C. I. M., Shunking, Sze., via Ichang.
Porter, L. C , and wife, A. B. C. F. M., Tungchow, Chi.
Porter, Miss L., Book Room and Educ. Depository, Shanghai.
Porter, Miss Ida, A. P. E., Tsingpu via Shanghai.
Porter, Miss M. H., A. B. C. F. M., Peking.
Portway, A. C., C. I. M., Tsenyi, via Chungking.
Posey, Miss M. A., A. P. M., Shanghai.
Post, J., A. P. E., Shanghai.
Postance, Miss, C. M. S., Hokchiang, via Foochow.

Pott, F. L. H., D.D., and wife, A. P. E., Shanghai.
Poulter, Miss J., C. M. S., Hokchiang, via Foochow.
Poulter, Miss M., M.D., C. M. S., Hokchiang, via Foochow.
Powell, R., and wife, C.I. M., Panghai (Chenyuan), via Yochow.
Powell, Miss A., M. E. M., Peking.
Powell, Miss E. A., C. I. M., Chefoo.
Pownall, Mrs., Unc., Nanchang, via Kiukiang.
Pownall, Miss A. J., C. M. S., Anhsien, Sze.
Pracy, Miss E. M., C. I. M., Chengku, via Hankow.
Pracy, Miss C. E., C. I. M., Chengku, via Hankow.
Preedy, A., and wife, C. I. M., Laingchowfu, via Hankow and Sianfu.
Preston, T. J., and wife, A. P. M., Changteh, Hunan.
Price, H., and wife, Unc., Nanchang, via Kiukiang.
Price, P. F., and wife, A. P. M. So., Tunghianghsien, via Kashing.
Price, Rt. Rev. Bishop, C. M. S., Foochow.
Price, Miss L. W., A. So. B., Shanghai.
Priest, Miss S., A. So. B., Shanghai.
Procter, J. T., and wife, A. B. M. U., Shanghai.
Provence, H. W., Th.D., and wife, A. So. B., Shanghai.
Pruen, W. L., L.R.C.P. and S., and wife, C. I. M. (In England.)
Pruitt, C. W., and wife, A. So. B., Hwanghsien, via Chefoo.
Prytz, Miss F., Sw. M. in China, Puchowfu, via Peking.
Pullar, H. W., M.A., and wife, U. F. C. S., Yungling, via Newchwang.
Puutula, O., Fin. M. S., Tsili, via Shasi.
Pye, Watts O., A. B. C. F. M., Fenchow.
Pyke, J. H., D.D., and wife, M. E. M., Peking.
Pyke, Miss M. A., C. P. M., Changteho, Ho.
Pyle, Miss M. E., M. E. So., Soochow.
Pylkkanen, W., and wife, Finn. M. S., Tsingshih, via Shashi.

Qualen, H. J. von, S. A. C. F., Canton.
Quimby, Miss F. M., A. A. C., Nanking.
Quinn, Miss M., C. and M. A., Tsingyang, via Wuhu.
Quirmbach, A. P., and wife, C. M. M., Kiatingfu.

Ralston, Miss K., C. I. M., Lukiao, via Ningpo.
Ramminger, K., and wife, B. M., Lokong, via Swatow.
Ramsay, H. C., and wife, A. B. S., Chentu.
Ramsay, Miss, C. M. S., Kieniang, via Foochow.
Ramsay, Miss I. W., C. I. M., Chungking.
Ramsay, Miss L., E. P. M., Changchowfu, via Amoy.
Ranck, C. E., and wife, Ev. M., Shenchowfu, Hunan.
Rankin, H. F., and wife, E. P. M., Amoy.
Rankin, Miss L., M. E. So., Huchowfu.
Rankine, Mrs., C. S. M., Ichang.

Ransome, Miss E., S. P. G., Peking.
Rape, C. B., and wife, M. E. M., Tsechow, via Chungking.
Rasmusen, Miss C., L. Br. M., Tsaoyang, via Hankow.
Rattenburg, H. B., B.A., and wife, W. M. S., Wuchang.
Raw, Miss E., F. C. M., Nanking.
Rawlings, Miss H. M., A. B. M. U., Huchowfu.
Rawlinson, F., and wife, A. So. B., Shanghai.
Read, Miss E. M., C. M. S., Chuki.
Readshaw, Miss C., C. I. M., Ningkwofu, via Wuhu.
Redfern, H. S., B.Sc., and wife, E. U. M. F. C., Ningpo.
Reed, H. T., and wife, M. E. So., Sungkiangfu.
Reed, Miss, W. M. S., Wuchang.
Rees, P., M.D., and wife, W. M. S., Wuchow, via Canton.
Rees, W. H., and wife, L. M. S., Peking.
Rees, Miss G., C. I. M., Yangchow, via Chinkiang.
Reeves, C. W., and wife, C. M. S., Kienuingfu, via Foochow.
Rehnberg, Miss A., C. I. M., Yushan, via Ningpo.
Reichelt, K. L., and wife, Nor. M. S., Ningsiang, via Changsha, Hunan.
Reid, J. T., and wife, C. I. M., Takutang, via Kiukiang.
Reid, Miss B. P., A. B. C. F. M., Peking.
Reid, Miss E. P., C. I. M., Takutang, via Kiukiang.
Reid, Miss H. L., C. I. M., Chihchowfu, via Tatung.
Reid, Miss L., C. I. M., Chihchowfu, via Tatung.
Reid, Miss M. M., C. I. M., Yangchow.
Reid, Miss F. M., Ind., Tsechowfu, via Peking and Hwaichingfu.
Reifsnyder, Miss E., M.D., W. U. M., Shanghai.
Reimert, W. A., and wife, R. C. in U. S., Yochow, via Hankow.
Reinecke, Miss J., H. M. for Blind, Kowloon.
Reinhard, A. H., S. C., Tamingfu.
Reikie, Miss H. E. K., C. I. M., Yangchow.
Relyea, Miss S., A. B. M. U., Kinhwafu.
Ren, Pastor, C. I. M., Hangchow.
Renius, V., S. C. A., Sianfu, via Hankow.
Renskers, H., R. C. in A., Amoy.
Reusch, G., Jr., B. M., Kayinchow, via Swatow.
Reynolds, Miss B. J. L., C. I. M., Chihchowfu, via Tatung.
Rhein, W., and wife, Ber. M., Canton.
Rhodes, F. H., and wife, C. I. M., Chefoo.
Rice, A. D., and wife, A. P. M. So., Haichow, via Chinkiang.
Richard, H., Jr., Ph.B., E.E., A. P. E., Wuchang.
Richard, T., D.D., Litt.D., C. L. S., Shanghai.
Richardson, W., and wife, C. I. M., Taiping, Che., via Ningpo.
Richardson, Miss H. L., M. E. So., Shanghai.
Richardson, Miss L., C. I. M., Sintientsz (Paoning), via Chungking.
Richmond, Miss A. B., A. P. E., Shanghai.

Ricker, R. C., and wife, M. E. M., Tsechow, Sze.
Ricketts, Miss J., A. P. M., Hangchow.
Riddel, W., M.A., M.D., and wife, E. P. M., Wukingfu, via Swatow.
Ridgely, L. B., B.A., and wife, A. P. E., Wuchang.
Ridler, H. B., C. M. S., Hokchiang. via Foochow.
Ridley, H. F., and wife, C. I. M., Siningfu, via Hankow.
Ridley, Miss M., Unc., Sinchanghsien, via Kiukiang.
Rieke, H., and wife, Rhen. M. S., Tungkun, via Canton.
Righter, Miss C. E., A. B. M. U., Kinhwafu.
Riley, Miss F., C. I. M., Kwanhsien, Sze.
Rinell, J. A., and wife, Sw. B. M., Kiaochow.
Ringberg, Miss M., Sw. M. in C., Honanfu.
Ririe, B., and wife, C. I. M., Kiatingfu, via Chungking.
Ritter, Miss P., S. C., Tamingfu.
Ritzman, M. E., U. E. C. M., Siangtan, via Yochow, Hunan.
Roach, B. P., and wife, A. So. B., Yingtak, via Canton.
Robb, A. I., and wife, A. R. P. M., Takhing, via Canton.
Robb, J. K., and wife, A. R. P. M., Takhing, via Canton.
Robb, W. M., and wife, A. R. P. M., Takhing, via Canton.
Robbins, W., and wife, C. M. S., Ningpo.
Roberts, B. A., and wife, S. D. A., Shanghai.
Robertson, A., and wife, Unc., Laohokow, via Hankow.
Robertson, C. H., M.E., and wife, Y. M. C. A., Tientsin.
Robertson, D. T., M.A., and wife, U. F. C. S., Moukden.
Robertson, W. E., M.D., and wife, A. P. M., Hengchowfu, Hunan.
Robertson, H., and wife, L. M. S., Tsaoshih, via Hankow.
Robertson, H. D., B.A., and wife, C. M. M., Chengtu.
Robertson, W. W., and wife, C. I. M., Taichowfu, via Ningpo.
Robinette, Miss P., S. C., Tamingfu.
Robinson, T., and wife. W. M. S., Shiuchow, via Canton.
Robinson, T. A. S., and wife, C. I. M., Chowchih, via Hankow.
Robison, B. E., and wife, A. B. M. U., Ningpo.
Robotham, Miss A. K., C. I. M., Chefoo.
Robson, J. K., M.D., and wife, E. U. M. F. C., Wuting, Shantung.
Robson, Miss I. A., C. I. M., Yangchow, via Chinkiang.
Rodberg, Miss H., S. A. M. C., Siangyang, via Hankow.
Rodd, Miss, C. E. Z., Kienning, via Foochow.
Rodman, Miss P., A. P. M. So., Kiangyin.
Rodwell, J. P., F. F. M., Chungking.
Roebuck, Miss M., E. U. M. F. C., Yungpingfu.
Roeder, Miss W., A. B. M. U., Tungchwan, Sze.
Röed, O. and wife, Nor. L. M., Laohokow, via Hankow.
Rogers, G. A., and wife, C. I. M., Liangshan, via Ichang.
Rogers, R. A., B.A., E. P. M., Changchowfu, via Amoy.
Rogers, Miss, C. M. S., Pakhoi.
Rogers, Miss M. J., M. E. So., Soochow.
Röhm, R., and wife, Ger. C. A. M., Tsinyun, via Wenchow.

Rolle, Miss, C. and M. A., Wuchow.
Rollestone. Miss L. M., A. P. M., Yuyao, via Ningpo.
Romcke, Miss S., C. I. M., Kielsiu, via Peking.
Romig, H. G., and wife, A. P. M., Tsiningchow, via Chinkiang.
Rönkä, Miss I., Finn. M. S., Tsingshih, via Shasi.
Rönning, H. N., and wife, H. S. M., Fancheng, via Hankow.
Roots, L. H., D.D. (Bishop), and wife, A. P. E., Hankow.
Rörvik, Miss A., Nor. L. M., Laohokow, via Hankow.
Rosenius, Miss A., Sw. M. in China, Hoyang, via Peking.
Ross, G. M., B.A., and wife, C. P. M., Hwaikingfu, Ho.
Ross, J., D.D., and wife, U. F. C. S., Moukden.
Ross, R. M., M.D., and wife, A. P. M., Limchowfu.
Ross, Miss B. A., A. B. M. U., Kityang, via Swatow.
Ross, Miss M., E. P. M., Engchun, via Amoy.
Rothweiler, Miss L. C., M. E. M. (absent).
Rout, Miss A., Unc. Weihaiwei.
Row, G. F., and wife, C. I. M., Chefoo.
Rowan, Miss E., C. I. M., Yangchow.
Rowe, H. F., and wife, M. E. M., Nanking.
Rowe, J. L., C. I. M., Kauchow, Ki., via Kiukiang.
Rowlands, W., M.A., B.D., L. M. S., Wuchang.
Rowlands, Miss M., B.A., L. M. S., Peking.
Rowley, W., and wife, W. M. S., Anlu, via Hankow.
Royall, F. M., and wife, C. C. Z., Shanghai.
Roys, C. K., M.D., and wife, A. P. M., Weihsien, via Tsingtau.
Rudd, H. F., and wife, A. B. M. U., Ningyuanfu, Szechwan, via Chungking.
Rudland, W. D., and wife, C. I. M., Taichow, via Ningpo.
Rudland, Miss G., C. I. M. (In England.)
Rudy, Miss E. N., C. and M. A., Wuchow.
Rugg, Miss G., C. I. M., Iyang, Ki., via Kiukiang.
Rugh, A., B.A., and wife, Y. M. C. A., Shanghai.
Ruhl. W. N., and wife, C. and M. A., Taochow, Kansuh.
Ruhlmann, E., Ind., Tsiningchow, Shantung.
Russell, Miss, W. M. S., Hanyang, via Hankow.
Russell, Miss N. N., A. B. C. F. M., Peking.
Rüter, C., and wife, Rhen. M. S., Taiping, via Canton.
Ryd, J. O., S. C. A., Tsingningchow, via Hankow.
Rydberg, A. E., and wife, S. C. A., Shanghai.
Rydén, B. E., and wife, S. M. S., Shasi.

Sadler, J., and wife, L. M. S., Amoy.
Safford, Mr., and wife, A. B. M. U., Shanghai.
Sallee, W. E., and wife, A. So. B., Kaifengfu, Honan.
Salquist, C. A., and wife, A. B. M. U., Yachowfu, Szechwan, via Chungking.
Saltmarsh, Miss A. I., C. I. M., Tsingkiangpu, via Chinkiang.

Sames, H., C. I. M., Linkiang, via Kiukiang.
Sandberg, J. T., and wife, S. M. in China, Yuncheng, via Taiyuanfu.
Sanders, A. H., C. I. M., Yunnanfu, via Hokow and Mengtze.
Sanderson, Miss A., C. I. M., Chefoo.
Sanger, F., M.B., C. M. S., Hinghwafu, via Foochow.
Saunders, A. R., and wife, C. I. M., Yangchow.
Saunders, J. R., and wife, A. So. B., Yingtak, via Canton.
Saunders, Mrs., C. M. S., Tosung, via Foochow.
Sautter, A., and wife, B. M., Lenphin, via Canton.
Sauzé, Miss F., C. I. M., Kienping, via Wuhu.
Savin, L., M.R.C.S., L.R.C.P., and wife, E. U. M. F. C., Chaotung, Yun.
Sawdon, E. W., B.Sc., F. F. M., Chungking.
Sawyer, R. A., A. P. E., Shanghai.
Scatliff, Dr. A. W., and wife, C. M. S., Hokchiang, via Foochow.
Schaeffer, Miss C. L. A. P. M., Kacheck, via Hoihow, Hainan.
Schaub, Mrs. P., B. M., Hongkong.
Schilberg, Miss P., S. D. A., Shanghai.
Schild, E. O., Liebenzell M., Paotsing, via Yochow.
Schlosser, G. D., A. Free M. M. in China, Tsingkiangpu, via Chinkiang.
Schmid, P., and wife, B. M., Hokshooha, via Swatow.
Schmidt, J. J., and wife, Ind., Shanhsien, Shantung.
Schmidt, O., and wife, Ger. C. A. M., Chuchow, via Wenchow.
Schmidt, Miss L., Liebenzell M., Paotsing, via Yochow.
Schmitz, Miss H., Rhen. M. S., Taiping, via Canton.
Schmoll, F., and wife, B. M., Huchuk, via Canton and Weichow.
Schneider, F., B., M., Huchuk, via Canton and Weichow.
Schneider, Miss F., C. M. S., Mienchow, Sze.
Schoch, K., and wife, B. M., Lokong, via Swatow.
Schoch, V., M.D., and wife, B. M., Kayinchow, via Swatow.
Schofield, Mrs. H., C. I. M. (In England.)
Scholes, E. F. P., and wife, W. M. S., Chenchow, Hunan.
Scholes, W. L., M.A., W. M. S., Hongkong.
Scholz, G., and wife, Ber. M., Tschuthongau, via Canton.
Scholz, T., and wife, Ber. M. S., Tsimo, via Tsingtau.
Schoppe, F. K., and wife, Liebenzell M., Paotsing, Hunan, via Yochow.
Schrack, Miss B. Z., S. C., Taningfu, via Tientsin.
Schuler, W., and wife, All. Ev. P. M., Tsingtau.
Schultze, O., and wife, B. M., Kayinchow, via Swatow.
Schür, Miss A., Ger. C. A. M., Yangchow.
Schwarz, Miss L., Ger. C. A. M., Antung, Ku.
Schweitzer, K. W., Ger. C. A. M., Kienchang, via Kiukiang.
Scofield, G. H., and wife, A. Free M. M. in China, Yungtsihsien, Honan.

Scorer, Miss H. M., C. I. M., Chuhsien, Sze., via Ichang.
Scott, C., and wife, A. P. M., Tsingtau.
Scott, C. P., D.D., (Bishop), S. P. G., Peking.
Scott, C. W., B.A., S. P. G., Newchwang.
Scott, P. M., M.A., S. P. G., Peking.
Scott, T. A., M.A., S. P. G., Newchwang.
Scott, W. G., B.A., M.D., and wife, C. P. M., Changteho, Ho.
Scott, Mrs. A. K., M.D., A. B. M. U., Swatow.
Scott, Miss A. O., C. M. S., Taichowfu.
Scott, Miss E. M., C. M. S., Ningteh, Foochow.
Scott, Miss Ida, M.D., A. R. P. M., Takhing, via Canton.
Scott, Miss J., C. I. M., Wenchow.
Scott, Miss M., N. W. Kiangsi M., Wucheng, Ki.
Scott, Miss M., S. P. G., Peking.
Seabrook, Miss, C. E. Z., Foochow.
Seagrave, Miss M., Ind., Tsechowfu, via Peking and Hwaichingfu.
Searle, E. C., and wife, C. I. M., Pingyanghsien, via Wenchow.
Sears, W. H., and wife, A. So. B., Pingtu, via Kiaochow.
Sedgwick, J. H., and wife, S. P. G., Tientsin.
Seelhorst, Miss A. V., H. M. for Blind, Kowloon.
Seidlemann, Miss P., M. E. M., Sienyu, via Foochow.
Seipel, A., and wife, Ger. C. A. M., Ningtuchow, via Kiukiang, Kiangsi.
Selden, C. C., Ph.D., M.D., and wife, The J. G. Kerr Refuge for Insane, Canton.
Selkirk, T., and wife, C. I. M., Bhamo, Burmah.
Selmon, A. C., M.D., and wife, M.D., S. D. A., Chowkiakow, Honan.
Service, C. W., B.A., M.D., and wife, C. M. M., Kiatingfu.
Service, R. R., B.A., and wife, Y. M. C. A., Chentu.
Setterburg, Miss A. A., S. Holiness, Tsoyun, via Taiyuanfu.
Settlemyer, C. S., F. C. M., Nanking.
Seville, G. H., B.A., and wife, C. I. M., Wenchow.
Seward, A. E., and wife, C. M. S., Anhsien, Sze.
Seymour, W. F., M.D., and wife, A. P. M., Tengchowfu, via Chefoo.
Seymour, Miss L., C. I. M., Kweiki, via Kiukiang.
Shambaugh, W. I., and wife, U. E. C. M., Siangtan, via Yochow, Hunan.
Shantz, W. A., and wife, C. and M. A., Siangtan.
Shapleigh, Mrs. A. L., C. I. M., Yangchow.
Sharman, A. H., and wife, E. U. M. F. C., Wenchow.
Sharp, Miss Annie, C. I. M., Kweiki, via Kiukiang.
Sharpe, Miss A. E., C. I. M., Kwanhsien, Sze.
Shaw, C., and wife, C. M. S., Hinghwafu, via Foochow.
Shaw, H. P., and wife, F. C. M., Shanghai.
Shaw, Miss E. C., M. E. M., Nanking.

Shearer, W. E., and wife, C. I. M., Chowkiakow, via Hankow.
Shebbeare, Miss U., S. P. G., Peking.
Sheffield, D. Z., D.D., and wife, A. B. C. F. M., Tungchow, Chi.
Shekelton, Miss, E. B. M., Taiyuanfu.
Shelton, A. L., M.D., and wife, F. C. M., Batang.
Shepard, Mrs. A., M. E. M., Kucheng, via Foochow.
Shepard, Miss M. W., R. C. in A., Amoy.
Sheppard. G. W., and wife E. U. M. F. C., Ningpo.
Shepperd, Miss E. A., C. I. M., Chefoo.
Sheridan, W. J., M.D., and wife, C. M. M., Tzeliutsing.
Shermau, A. M., B.A., and wife, A. P. E., Hankow.
Sherman, Mrs. G. B., C. and M. A., Wuchow.
Shewring, Miss M. J., C. M., Ningpo.
Shields, E. T., M.D., and wife, A. B. M. U., Yachowfu, via Chungking.
Shields, R. T., M.D., and wife, A. P. M. So., Soochow.
Shields, J., E. B. M., Sianfu, Shensi.
Shimer, Mrs. H., A. F. M., Nanking.
Shindler, F. E., and wife, C. I. M., Ningkwofu, via Wuhu.
Shipley, J. A. G., and wife, M. E. M. So., Sungkiangfu.
Shire, Miss M. J., L.R.C.P. and S., C. E. Z., Foochow.
Shoemaker, J. E., and wife, A. P. M., Yuyao, via Ningpo.
Shore, Miss L., C. and M. A., Tsingyang, via Wuhu.
Shorrock, A. G., B.A., E. B. M., Sianfu, Shensi.
Sibley, H. A., and wife, C. I. M., Kucheng, Hup., via Hankow.
Sibley, W. E., B.A., B.D., and wife, C. M. M., Penghsien.
Sibree, Miss A., L.R.C.P., L.R.C.S., L. M. S., Hongkong.
Sifton, Miss H., B.A., E. B. Z., Tsingchowfu, via Kiaochow.
Signor, Miss A., Ind., Shanghai.
Sihvonen, E., Finn. M. S., Tsingshih, via Shasi.
Sikemeier, W., and wife, B. M., Nyenhangli, via Swatow.
Silcock, H. T., M.A., and wife, F. F. M., Chengtu.
Sill, S., C. M. S., Kienningfu, via Foochow.
Silsby, J. A., and wife, A. P. M., Shanghai.
Silver, Miss E., A. P. M., Shanghai.
Simister, Miss M., M. E. M., Chengtu.
Simmons, E. Z., D.D., and wife, A. So. B., Canton.
Simms, Miss E., M.D., I. P. M., Chinchow, via Newchwang.
Simpson, W. W., and wife, C. and M. A., Taochow, Kansuh.
Simpson, Miss A., E. B. Z., Chouping, via Kiaochow.
Simpson, Miss A. M., C. I. M., Talifu, via Mengtze.
Simpson, Miss C., M. E. M., Foochow.
Simpson, Miss E. M., C. I. M., Shanghai.
Sinclair, T. L., A. P. E., Yangchow, via Chinkiang.
Sinton, J. R., C. I. M., Luichow, via Chungking.
Sites, C. M. L., Ph.D., and wife, M. E. M., Yenpingfu, via Foochow.

Sjoblom, H., M.A., B.D., and wife, Finn. M. S., Tsingshih, via Shasi.
Skinner, J. E., M.D., and wife, M. E. M., Yenpingfu, via Foochow.
Skinner, Miss A., A. P. M., Kiungchow, Hainan.
Sköld, J., and wife, S. M. S., Wuchang, via Hankow.
Skollenberg, Miss A., S. C. A., Chenyua (Chingchow), via Hankow.
Skow, Miss A. C., C. I. M., Hokow, Ki., via Kiukiang.
Skraastad, Thv., and wife, Nor. L. M., Chenping, Ho.
Slater, Miss A. B., C. I. M., Chefoo.
Slimmon, J. A., and wife, C. P. M., Hwaikingfu, Ho.
Sloan, W. B., and wife, C. I. M. (In Europe.)
Sloan, Miss A., A. P. M. So., Soochow.
Sloan, Miss G., A. P. M. So., Soochow.
Small, W., C. M. M., Chengtu.
Smalley, Miss R. L., C. I. M., Shanghai.
Smalley, S. E., and wife, A. P. E., Shanghai.
Smart, R. D., and wife, M. E. M. So., Soochow.
Smerdon, Dr. E. W., E. U. M. F. C., Wenchow.
Smith, A. H., D.D., and wife, A. B. C. F. M., Pangchun, via Tientsin.
Smith, D., M.A., E. B. M., Yulinfu, Shensi.
Smith, D., M.R.C.S., L.R.C.P., and wife, W. M. S., Shiuchow, via Canton.
Smith, E. H., and wife, A. B. C. F. M., Inghok, via Foochow.
Smith, J., and wife, C. and M. A., Tatung.
Smith, H. M., and wife, A. P. M. So., Tunghianghsien, via Kashing.
Smith, H. S., and wife, Unc., Yungcheng, via Weihaiwei.
Smith, P. J., and wife, E. B. M., Hsinchow, Shansi.
Smith, S. Henderson, E. B. M., Taiyuanfu, Shansi.
Smith, S. P., and wife, Ind., Tsechowfu, via Peking and Hwaichingfu.
Smith, T. H., and wife, L. M. S , Peking.
Smith, W. G., C. and M. A., Wuchow.
Smith, W. E., M.D., and wife, C. M. M., Junghsien.
Smith, Miss E. D., M.D., A. B. C. F. M., Inghok, via Foochow.
Smith, Miss E. M., C. I. M. (In England.)
Smith, Miss G., C. M., Ningpo.
Smith, Miss H., Y. W. C. A., Shanghai.
Smith, Miss I., C. I. M., Liuanchow, via Wuhu.
Smith, Miss I. M., C. M., Ningpo.
Smith, Miss L., C. I. M., Chefoo.
Smithson, Miss A., Rhen. M. S., Taiping, via Canton.
Smyth, E. C., and wife, E. B. M., Chowtsun, via Kiaochow.
Snell, J. A., M.D., and wife, M. E. So., Soochow.
Snodgrass, Miss M. A., A. P. M., Tengchowfu, via Chefoo.
Snuggs, E. T., and wife, A. So. B., Canton.

Snyder, C. F., and wife, C. and M. A., Taochow, Kan.
Soderberg, Rev., C. and M. A., Wuchow.
Söderbom, C. G., and wife, S. C. A., Suanhwafu, via Peking.
Söderstrom, Mrs. U., C. I. M., Chowkiakow, via Hankow.
Sollman, Miss M., A. B. M. U., Swatow.
Soltau, Miss M. E., C. I. M., Hiangcheng, via Hankow.
Somerville, C. W., Ch.B., and wife, L. M. S., Wuchang, via Hankow.
Soothill, W. E., and wife, E. U. M. F. C., Wenchow and Taiyuan.
Sorenson, T., and wife, C. I. M., Tatsienlu, via Chungking.
Souter, W. E., N. B. S. S., Chungking.
Southey, J., and wife, C. I. M. (In Australia.)
Sövik, E., and wife, A. L. M., Sinyangchow, Honan.
Sowerby, A., and wife, E. B. M., Taiyuanfu, via Tientsin.
Sowerby, J. H., M.D., A. P. E., Shasi.
Spainhour, Miss, A. So. B., Soochow.
Spangler, Miss R. A., R. C. in U. S., Chenchowfu, Hunan.
Sparham, C. G., and wife, L. M. S., Hankow.
Sparling, G. W., and wife, C. M. M., Tzeliutsing.
Speicher, J., and wife, A. B. M. U., Kityang, via Swatow.
Spiers, Miss E., C. M. M., Jenshow.
Spore, C. E., and wife, U. Br. in C., Canton.
Sprague, W. P., and wife, A. B. C. F. M., Kalgan, via Peking.
Spreckley, W. R., C. M. S., Chungpa, Sze.
Sprent, F. H., and wife, S. P. G., Newchwang.
Spurling, Miss E., Miss. Home and Agency, Shanghai.
Squibbs, W., F.R.C.S., L.R.C.P., Ed., and wife, C. M. S., Mienchuhsien, Sze.
Squire, H. J., and wife, C. I. M., Ichang.
Squire, W., Chefoo Miss. Home, Chefoo.
Squire, Miss, B. A., E. U. M. F. C., Chaotung, Yun.
Squire, Miss E. M., B.A., E. U. M. F. C., Chaotung, Yun.
St. John, B., and wife, M. E. M., Tientsin.
Stâlhammar, G. A., and wife, Sw. M. in C., Mienchi.
Standen, Miss M. E., C. I. M., Iyang, Ki., via Kiukiang.
Standring, W. H., A. P. E., Soochow.
Stanislaw, A., Liebenzell M., Hengchow, via Yochow.
Stanley, C. A., Jr., and wife, A. B. C. F. M., Pangchun, via Tientsin.
Stanley, C. A., D.D., A. B. C. F. M., Tientsin.
Stanley, E. J., C. M. S., Funingfu, via Foochow.
Stanley, Miss L. M., A. F. M., Nanking.
Stark, J., and wife, C. I. M., Shanghai.
Starmer, Miss E. L., M.B., C.M., U. F. C. S., Moukden.
Steele, J., B.A., and wife, E. P. M., Swatow.
Steele, Miss U. F., C. M. M., Kiatingfu.
Steger, Miss C. E., M. E. So., Huchowfu.

Steger, Miss E., M. E. So., Huchowfu.
Steiger, G. N., A. P. E., Shanghai.
Steinmann, Miss M., Ger. C. A. M., Yunho, via Wenchow.
Stelle, W. B., and wife, A. B. C. F. M., Peking.
Stellmann, Miss F., C. I. M., Kuwo, via Peking.
Stemmerich, W. A., C. and M. A., Minchow, Kan.
Stephen, R., and wife, Unc., Jeho (Chengtefu), via Peking.
Stephens, P. H., and wife, A. So. B., Chefoo.
Stephens, S. E., and wife, A. So. B., Hwanghsien, via Chefoo.
Steuer, Miss K., Ber. M., Shiuchowfu, via Canton.
Steven, F. A., and wife, C. I. M. (In America.)
Stevens, C. H., and wife, C. I. M., Fengsiangfu, via Hankow.
Stevens, G. B., A. P. M. So., Sutsien, via Chinkiang.
Stevens, P., C. M. S., Kwelingfu.
Stevens, Miss, C. E. Z., Foochow.
Stevenson, J. W. (and wife, absent), C. I. M., Shanghai.
Stevenson, O., and wife, C. I. M., Yunnanfu, via Hokow and Mengtze.
Stevenson, Miss I., M.D., M. E. M., Tientsin.
Stewart, A. D., and wife, C. M. S., Hongkong.
Stewart, E. F., and wife, C. and M. A., Changteh.
Stewart, H. B., and wife, L. M. S., Shanghai.
Stewart, J. L., B.A., B.D., C. M. M., Chengtu.
Stewart, J. R., C. M. S., Mienchuhsien, Sze.
Stewart, Miss, L. M. S., Hongkong.
Stewart, Miss G., A. P. E., Hankow.
Stewart, Miss K., C. M. S., Hongkong.
Stewart, Miss M. E., C. M. S., Mienchow, Sze.
Stinson, Miss, C. E. Z., Foochow.
Stobie, J., and wife, U. F. C. S., Asiho, via Newchwang.
Stobie, W. R., and wife, E. U. M. F. C., Wenchow.
Stocker, I. T., S. P. G., Pingyin, via Chefoo.
Stockman, P. R., B.A., and wife, A. P. E., Ichang.
Stocks, Miss H., A. A. C., Nanking.
Stokke, K. S., A. L. M., Juning, Honan.
Stokstad, Christian B. S., H. S. M., Fancheng, via Hankow.
Stooke, J. A., and wife, Chefoo Miss. Home, Chefoo.
Stone, Miss M., M.D., M. E. M., Kiukiang.
Stonelake, H. T., and wife, E. B. M., Hsinchow, Shansi.
Storr, Miss, C. M. S., Kowloon City.
Storrs, C. L., Jr., A. B. C. F. M., Shaowu, via Foochow.
Stott, Miss A. O., C. M. S., Taichow.
Stott, Mrs. G., C. I. M. (In America.)
Stotts, J. M., Ind., Chikungshan.
Stotts, J. U., and wife, Ind., Chikungshan.
Stotts, Miss L. F., Ind., Chikungshan.
Stout, Miss W., M. E. M., Chengtu.

Strand, Miss A., S. C. A., Chenyuan, via Hankow.
Strawick, Miss G., M. E. M., Tehwa, via Foochow.
Strecker, Miss F., Ber. M., Tsingtau.
Strong, W. S., and wife, A. B. S., Peking.
Stryker, Miss, M.D., M. E. M., Tientsin.
Stuart, G. A., M.D., and wife, M. E. M., Shanghai.
Stuart, J. Leighton, and wife, A. P. M. So., Nanking.
Stuart, J. L., D.D., and wife, A. P. M. So., Hangchow.
Stuart, W. H., and wife, A. P. M. So., Hangchow.
Stubbs, H. E., C. I. M., Hanchungfu, via Hankow and Sianfu.
Stuckey, E. J., M.B., C.M., and wife, L. M. S., Chichou, via Techou and Tientsin.
Studdert, T. de C., B.A., and wife, C. M. S., Funingfu, via Foochow.
Sturt, R. W., Unc., Jeho, via Peking.
Suhr, T. L. C., and wife, U. E. C. M., Changsha, Hunan.
Sundquist, Miss E., S. M. S., Machenghsien, via Hankow.
Sundstrom, J., and wife, Bible M., Macao.
Suter, Miss M., C. I. M., Yushan, via Ningpo.
Sutherland, D., M.A., and wife, E. P. M., Suabue, via Hongkong.
Sutton, H. B., and wife, W. M. S., Wusueh, via Kiukiang.
Suttor, Miss I., C. M. S., Gengtau, via Foochow.
Swan, J. M., M.D., and wife, South China Medical College, Canton.
Swann, Miss M. R., C. M. M., Kiatingfu.
Swanson, Miss A., S. C. A., Wukung, Sianfu, via Hankow.
Sweet, W. S., and wife, A. B. M. U., Hangchow.
Switzer, Miss M. E., C. M. M., Chengtu.
Sworder, Miss M., S. P. G., Peking.
Sydenstricker, A., and wife, A. P. M. So., Chinkiang.
Sykes, Mrs. A., A. P. M. So., Kiangyin.
Symington, Miss A. A., E. P. M., Amoy.
Symons, C. J. F., B.A., and wife, C. M. S., Shanghai.
Synge, S., M.B., and wife, C. M. S., Funingfu, via Foochow.

Taft, M. L., D.D., and wife, M. E. M., Changli, via Tientsin.
Taft, Miss G., M.D., M. E. M., Chinkiang.
Taggart, Miss M. H., S. C., Tamingfu.
Talbot, A. A., and wife, A. P. M. So., Tsingkiangpu, via Chinkiang.
Talbot, Miss B., A. P. M. So., Kashing.
Talbot, Mrs. F. E., C. I. M., Chenchowfu, via Hankow.
Talbott, C. C., U. E. C. M., Siangtan, Hunan.
Tallmon, Miss S. B., M.D., A. B. C. F. M., Linching, Shantung, via Tsingtao.
Talmage, Miss K. M., R. C. in A., Amoy.
Talmage, Miss M. E., R. C. in A., Amoy.
Talmage, Mrs. M. E., R. C. in A., Amoy.

Tannkvist, S., and wife, S. M. S., Hwangchow, via Hankow.
Tappan, D. S., Jr., A. P. M., Kiungchow, Hainan.
Tarrant, Miss M. M., M. E. So, Soochow.
Tatchell, W. A., M.R.C.S., L.R.C.P., and wife, W. M. S., Hankow.
Tatchell, Miss, C. M. S., Haitan, via Foochow.
Tattershall, Miss A. S., A. P. E., Wuchang.
Tatum, E. F., and wife, A. So. B., Shanghai.
Tayler, J. B., M.Sc., L. M. S., Tientsin.
Taylor, A., C. I. M., Chefoo.
Taylor, A. S., M.D., A. So. B., Yangchow, via Chinkiang.
Taylor, B. V. S., M.B., and wife, C. M. S., Hinghwafu, via Foochow.
Taylor, Dr. F. H., and wife, C. I. M. (In England.)
Taylor, E. H., and wife, C. I. M., Hungtung, via Peking.
Taylor, H. B., M.D., A. P. E., Anking.
Taylor, H. H., B.A., C. M. S., Tehyang, Sze.
Taylor, H. H., and wife, C. I. M., Kwangtehchow, via Huchow.
Taylor, J., and wife, A. B. M. U., Chengtu.
Taylor, R. C., B.A., C. M. S., Mienchow, Sze.
Taylor, R. E. S., C. M. M., Chungking.
Taylor, W., and wife, C. I. M., Kianfu, via Kiukiang.
Taylor, Mrs. W. C., C. I. M., Wanhsien, via Ichang.
Taylor, W. E., Ph.D., and wife, Y. M. C. A., Shanghai.
Taylor, Miss B., N. W. Kiangsi M., Wucheng, Ki.
Taylor, Miss C. M., C. M. S., Hinghwafu, via Foochow.
Taylor, Miss E. G., C. I. M., Iangkeo, via Ningpo.
Taylor, Miss E. T., W. M. S., Suichow, via Hankow.
Taylor, Miss I., A. So. B., Tengchowfu, via Chefoo.
Taylor, Miss S., S. C., Tamingfu.
Terning, O., S. M. S., Kingchow, Hupeh.
Terrell, Miss A., M. E. M., Peking.
Terry, Miss E. G., M.D., M. E. M., Taianfu, via Tsingtau.
Thacker, Miss L., M.B., B.S., Lond., E. P. M., Chingchow, via Amoy.
Tharp, E. J., and wife, Unc., Pakow, via Tangshan.
Thayer, J. T., A. P. E., Shanghai.
Thomas, E. A. J., and wife, C. M. S., Tehyang, via Chungking.
Thomas, G. M., W. M. S., Suichow, via Hankow.
Thomas, T., C. M. S., Taichowfu.
Thomas, W. E., M. E. So., Chunchen.
Thomas, Miss, C. M. S., Funingfu, via Foochow.
Thomas, Miss, C. E. Z., Sienyu, via Foochow.
Thomas, Miss B. A. M., C. M. S., Funingfu, via Foochow.
Thomas, Miss F. L., Unc., Nanchang, via Kiukiang.
Thomasson, H. W., C. I. M., Suitingfu, via Ichang.
Thompson, E. H., B.A., and wife, C. M. S., Taichowfu, via Ningpo.
Thompson, Dr. Gordon, C. L. S., Pakhoi.

Thompson, H. and wife, E. P. M., Engchun, via Amoy.
Thompson, H. G., C. I. M., Suitingfu, via Ichang and Wanhsien.
Thompson, J. E., D.D.S., C. M. M., Chungking.
Thompson, T. N., and wife, A. P. M., Tsiningchow, via Chinkiang.
Thompson, Miss E. B., A. So. B., Hwanghsien, via Chefoo.
Thompson, Miss I. E., S. D. A., Canton.
Thompson, Miss M. P., A. P. M. So., Suchowfu, via Chinkiang.
Thomson, A., B.A., and wife, C. P. M., Weihweifu, Ho.
Thomson, C., and wife, C. I. M., Hwangyen, via Ningpo.
Thomson, Ven. Arch. E. H., and wife, A. P. E., Shanghai.
Thomson, G. D., and wife, A. P. M., Yeungkong.
Thomson, Miss M., C. P. M., Hwaikingfu, Ho.
Thonstad, Miss A., A. L. M., Juning Honan.
Thor, A. E., and wife, S. A. C. F. M., Canton.
Throop, F. H., and wife, A. P. M., Soochow.
Throop, M. H., A. P. E., Shanghai.
Thurston, Mrs. J. L., Yale M., Changsha, Hunan.
Tilley, Miss L., C. I. M., Changsha, via Yochow.
Tippet, Miss C. F., C. I. M., Pingyangfu, via Peking.
Tipton, W. H., and wife, A. So. B., Wuchow, via Canton.
Titus, C. B., and wife, F. C. M., Chaohsien, via Wuhu.
Tjäder, C. H. and wife, Sw. M. in China, Chiehchow, via Taiyuanfu.
Tjellström, A. P., and wife, S. M. S., Shasi.
Tocher, F., C. S. M., Ichang.
Todd, J. H., and wife, C. I. M. (in Australia).
Todd, P. J., M.D., and wife, Ind., Canton.
Todd, Mrs. S. C., Bible M., Macao.
Todd, Miss A. M., M. E. M., Tehwa, via Foochow.
Tomalin, E., and wife, C. I. M., Chefoo.
Tomkins, L. C. F., B.A., and wife, L. M. S., Hwangpi, via Hankow.
Tomkinson, Mrs. E., C. I. M., Ninghai, via Chefoo.
Tomkinson, Miss M. F., Presby. Press, Shanghai.
Tomlinson, Miss S. C., A. P. E., Anking.
Thompkins, C. E., M.D., and wife, A. B. M. U., Suifu, via Chungking.
Tonkin, Miss R. L., F. C. M., Shanghai.
Tonner, G., S. M. S., Hwangchow, via Hankow.
Tooker, F. J., M.D., and wife, A. P. M., Siangtan, Hunan.
Tope, S. G., W. M. S., Fatshan, Canton.
Toepper, O., and wife, Ber. M. S., Chucheng, via Tsingtau.
Törnvall, D., and wife, S. C. A., Pingliang, via Hankow.
Torrance, T., C. I. M., Chengtu.
Torrence, Miss A. R., A. P. E., Shanghai.
Torrey, R. L., and wife, M. E. M., Hangchow, Sze.
Torset, J., Nor. M. S., Changsha.

Townsend, Miss, C. E. Z., Pingnan, via Foochow.
Townshend. S. H., and wife, Baptist M., Chikungshan.
Toyne, E. G., C. I. M., Kiatingfu, via Chungking.
Tracey, Miss A. W., M. E. M., Kiukiang.
Tranter, Miss A , C. I. M., Lanchi, via Wenchow.
Traub, Mrs. F.. C. I. M., Nankangfu, via Kiukiang.
Traub, Miss A. E., R. C. in U. S., Yochow, Hunan.
Traver, Miss E. G., A. B. M. U., Swatow.
Travis, Miss G. B., M. E. M., Foochow.
Tribe, Miss E. N., M D., L. M. S., Shanghai.
Trimble, F. H., and wife, M. E. M., Hinghwa, via Foochow.
Trimble, Miss L. A., M. E. M., Foochow.
Trindle, J. R., and wife, M. E. M., Nanchang.
Trojahn, Miss E. E. V., Liebenzell M., Yuanchow, via Yachow.
Trowitzsch, K., and wife, Ber. M. S., Syuyiu, via Canton.
Trüdinger, A., and wife, C. I. M., Yicheng, via Peking.
Trüdinger, Miss D., C. I. M., Chefoo.
Trüdinger, Miss G., C. I. M., Antung Ku., via Chinkiang.
Trygstad, G. M., and wife, H. S. M., Fancheng, via Hankow.
Tucker, A. W., M.D., A. P. E., Shanghai.
Tucker, F. F., M.D., and wife, A. B. C. F. M., Pangchun, via Tientsin.
Tucker, Miss E. M., C. I. M., Nanpu, Sze., via Ichang.
Tull, F., and wife, C. I. M., Yangchow, via Chinkiang.
Turley, R. T., and wife, B. and F. B. S., Moukden.
Turnbull, Miss M. E., C. M. S., Ningpo.
Turner, G. R., M.B., Ch.B., L. M. S., Chiangchiu, via Amoy.
Turner, J. J., and wife, E. B. M., Taiyuanfu, via Tientsin.
Turner, P. J., and wife, C. M. S., Chungkianghsien, Sze.
Turner, Miss A., E. U. M. F. C., Chuchai, via Linching.
Turner, Miss E., C. I. M., Chuhsien, Sze., via Ichang.
Turner, Miss E. F., C. M. S., Shaohingfu.
Turner, Miss, E. B. M., Taiyuanfu, Shansi.
Turner, Miss J. L., C. I. M., Kweiyang, via Chungking.
Tuttle, Miss, M. E. So., Shanghai.
Tveitt, L., and wife, Nor. L. M., Künchow, Hupeh.
Twizell, Miss E. S., C. I. M., Chüchowfu, via Ningpo.
Tyler, W. E., and wife, C. I. M., Kanchow, Ki., via Kiu-kiang.
Tyng, D., B.A., A. P. E., Wuchang.

Ufford, A. F., M.A., and wife, A. B. M. U., Shaohingfu.
Unwin, Miss G. M., C. I. M., Chefoo.
Upward, B., and wife, L. M. S., Hankow.
Urquhart, D., C. I. M., Siaoyi, via Peking.
Usher, Miss C. M., E. P. M., Amoy.
Uurakahti, Miss A., Fiun. M. S., Yuingting.

Vale, J., and wife, C. I. M., Chengtu.
Van Dyck, H., C. and M.A., Wuhu.
Van Valkenburgh, H. B., and wife, A. P. M. So., Kashing.
Vanderburgh, E. D., M.D., and wife, A. P. M., Siangtan, Hunan.
Vanderslice, Miss, A. B. C. F. M., Peking.
Vander Linden, Miss L., R. C. in A., Amoy.
Vanscoy, Miss A., S. D. A., Canton.
Varcoe, Miss C. E., C. I. M., Yunnanfu, via Hokow and Mengtze.
Vardon, E. B., and wife, F. F. M., Tungchwan, Sze.
Varney, Miss L. E., M. E. M. Hinghwa, via Foochow.
Vasel, Miss M., Liebenzell M., Changsha.
Vaughan, J. G., and wife, M. E. M., Chengtu.
Vaughan, Miss M. L. B., A. P. M., Tsingtau.
Venable, W. H., M.D., and wife, A. P. M. So., Kashing.
Verity, G. W., and wife, M. E. M., Taianfu, via Tsingtau.
Veryard, R. K., C. I. M., Changsha.
Viking, C. F., and wife, C. C. Z., Shanghai.
Vinson, J. W., and wife, A. P. M. So., Sutsien, via Chinkiang.
Virgo, Miss E., C. M. M., Kiatingfu.
Voak, Miss S., Ind., Kienteh, via Anking.
Voget, Miss K., Ber. M., Tsingtau.
Vogt, G., Ber. M. S., Fayenlukhang, via Canton.
Vogt, V., B.S.C., M.A., M.D., and wife, Nor. M. S., Taohualuen, Iyang, via Changsha.
Vömel, J. H., and wife, B. M., Hongkong.
Von Gunten, Miss E., C. and M.A., Wuhu.
Von Poseck, Miss C. H., Ind., Hsinhwa, via Chinkiang.
Von Werthen, Baron, and wife, E. B. M., Chinanfu.
Vortisch, H., M.D., and wife, B. M., Hoyün, via Canton and Weichow.
Voskamp, C. J., and wife, Ber. M. S., Tsingtau.
Voskuil, H. J., R. C. in A., Siokhe, via Amoy.
Voss, H. E., and wife, U. E. C. M., Liling, via Yochow, Hunan.
Vyff, J., and wife, D. L. M., Antung, via Newchwang.

Wade, Miss, C. M. S., Kucheng, via Foochow.
Wahlin, Miss E., Sw. B. M., Kiaochow.
Wahlquist, D. R., and wife, S. M. S., Machenghsien, via Hankow.
Waidtlow, C., and wife, D. L. M., Port Arthur.
Walen, Miss I., L. Br. M., Tsaoyang, via Hankow.
Walentin, G., S. Holiness, Hunyüan, via Peking.
Wales, G. M., and wife, E. P. M., Amoy.
Walker, Miss B. R., Gospel M., Taianfu, via Tsingtao.
Walker, Mrs. E. A., C. M. S., Ningpo.
Walker, Miss J. C., A. B. C. F. M., Shaowu, via Foochow.
Walker, J. E., D.D., A. B. C. F. M., Shaowu, via Foochow.
Walker, M. C., Presby. Press, Shanghai.

Walker, M. J., and wife, N. B. S. S., Chinkiang.
Walker, M. P., A. P. E., Shanghai.
Walker, R. G., C. I. M., Chowkiakow, via Hankow.
Walker, R. R., M.B., and wife, C. M. S., Hinghwafu, via Foochow.
Wallace, E. W., B.A., B.D., C. M. M., Chengtu.
Wallace, H. F., M.A., B.D., E. P. M., Swatow.
Wallace, W. J., and wife, C. M. S., Taichowfu.
Wallace, Miss E., C. I. M., Fukow, via Hankow.
Wallace, Miss E., M. E. M., Foochow.
Wallenberg, Miss C., S. C. A., Tsingchow, Kan., via Hankow.
Walley, Mrs. L. M., M. E. M., Kiukiang.
Wallis, Miss E., C. I. M., Hiangcheng, via Hankow.
Walmesley, Miss M.A., C. M. S., Mienchuhsien, Sze.
Walsh, W. P., B.A., and wife, C. M. S., Foochow.
Walter, Miss, E. B. M., Taiyuanfu, Shansi.
Wandel, A. E., S. M. S., Wuchang, via Hankow.
Ward, E. B., and wife U. Br. in C., Canton.
Ward, Miss E., A. P. M., Peking.
Ward, R., and wife, M. E. M., Kucheng, via Foochow.
Ward, Miss R. P., A. B. C. F. M., Foochow.
Ware, J., and wife, F. C. M., Shanghai.
Ware, Miss A. C., C. I. M., Chüchowfu, via Ningpo.
Warnshuis, A. L., M.A., and wife, R. C. in A., Siokhe, via Amoy.
Warr, Miss N., Unc., Nanchang, via Kiukiang.
Warren, G. G., and wife, W. M. S., Changsha.
Warren, O., C. I. M., Hankow.
Warren, W. H., and wife, C. I. M., Shaohingfu.
Warren, Miss B., C. I. M., Chefoo.
Wasson, J. S., and wife, L. M. S., Tingchowfu, via Amoy.
Waterman, Miss M. E., C. I. M., Tsingkiangpu, via Chinkiang.
Waters, B. C., and wife, C. I. M., Anshunfu, via Yochow and Kweiyang.
Waters, G. H., and wife, A. B. M. U., Swatow.
Waters, Miss A. G., M. E. So., Sungkiangfu.
Waters, Miss M. E., C. I. M., Chuhsien, Sze., via Ichang.
Watkins, Miss J. H., M. E. So., Soochow.
Watkin, Miss M., L. M. S., Canton.
Watney, Miss, C. E. Z., Uongbuang, via Foochow.
Watson, J., M.A., and wife, E. P. M., Changpu, via Amoy.
Watson, J., and wife, E. B. M., Suiteichow, Shansi.
Watson, J. R., M.B., and wife, E. B. M., Tsingchowfu, via Kiaochow.
Watson, P. T., M.D., and wife, A. B. C. F. M., Fenchow, Sze.
Watson, W. H., W. M. S., Changsha, Hunan.
Watt, F. J., B.Sc., C. M. S., Mienchow, Sze.
Watt, Miss H. M., E. B. M., Sianfu, Shensi.

Watts, Miss E. E., LL.A., C. M., Ningpo.
Weber, Miss L. I., C. I. M., Tsingkiangpu, via Chinkiang.
Webster, G. W., and wife, Sw. M. in China, Haichow, via Peking.
Webster, J., W. M. S., Yungchou, Hunan.
Webster, J., and wife, U. F. C. S., Moukden.
Webster, J. B., A. So. B., Chinkiang.
Webster, J. W., and wife, C. I. M., Fushun, Sze., via Chungking.
Webster, Miss B., C. I. M., Ningkwofu.
Wedderburn, L. D. M., M.A., U. F. C. S., Asiho, via Newchwang.
Wedderspoon, Miss, C. E. Z., Foochow.
Wedicson, Miss J., S. C. A., Chenyuan, via Hankow.
Weekes, E. J., B.A., Canton Chr. College, Canton.
Weekes, Miss, C. E. Z., Ciongbau, via Foochow.
Weeks, Miss E. M., E. B. M., Tsingchowfu.
Weir, A., M.A., I. P. M., Moukden.
Weiss, F., Ber., M., Canton.
Weld, Miss M. F., A. B. M. U., Swatow.
Wells, H. R., and wife, L. M. S., Hongkong.
Wells, M., and wife, A. P. M., Chefoo.
Wells, R. C., and wife, A. P. M., Weihsien, via Tsingtau.
Wells, Miss, C. M. S., Ningpo.
Wells, Miss, E. P. M., Chaochowfu, via Swatow.
Wells, Miss A. M. M. E. M., Chungking.
Wells, Miss G. E., C. M. S., Mienchow, Sze.
Wells, Miss P. C., M. E. M., Foochow.
Wellwood, R., and wife, A. B. M. U., Ningyuanfu, via Chungking.
Wellwood, Miss C., C. M. M., Chengtu.
Wendell, Miss I., S. A. C. F. M., Canton.
Wendt, Miss Kieler, C. I. M., Limchow, via Pakhoi.
Wennborg, F. A., and wife, S. M. W., Machenghsien.
Westaway, S. P., and wife, C. M. M., Chengtu.
Westcott, Miss P. E., M. E. M., Hinghwa, via Foochow.
Wester, G. W., Sw. M. in China, Chiehchow, via Taiyuanfu.
Westergren, J., Sw. B. M., Chucheng.
Westnidge, Hy., C. I. M., Fushun, Sze., via Chungking.
Westrup, J. J., and wife, S. D. A., Chowkiakow, Honan.
Westwater, A. M., L.R.C.P. and S., U. F. C. S., Liaoyang, via Newchwang.
Westwood, W., and wife, C. I. M., Anking.
Wheeler, Miss E. L., A. P. E., Wuchang.
Wheeler, Miss L. M., M. E. M., Peking.
Wherry, J., D.D., A. P. M., Peking.
Whilden, Miss L. F., A. So. B., Canton.
Whitcher, H., B.A., and wife, E. B. M., Weihsien, Shantung.
White, F. J., and wife, A. B. M. U., Shanghai.
White, H. G., C. I. M., Shunking, Sze., via Ichang.
White, H. W., and wife, A. P. M. So., Suchowfu, via Chinkiang.

White, Miss E. R., C. I. M. Chefoo.
White, Miss L. M., B.A., M. E. M., Nanking.
White, Miss M. C., M. E. So., Soochow.
White, Miss M. F., A. So. B., Tengchowfu, via Chefoo.
White, Miss M. L., M. E. So., Huchowfu.
Whitelaw, A., and wife, Unc., Laohokow, via Hankow.
Whiteside, J., and wife, M. E. So., Shanghai.
Whiteside, R. A., C. M. S., Anhsien, Sze.
Whitewright, J. S., and wife, E. B. M., Tsinanfu, via Tsingtau.
Whitfield, Mrs. J., Presby. Press, Shanghai.
Whitman, G. E., and wife, A. B. M. U., Kaying, via Swatow.
Whitmore, F. B., B.A., M.D., and wife, Y. M. C. A., Nanking.
Whitney, H. T., M.D., and wife, A. B. C. F. M., Inghok, via Foochow.
Whittlesey, R. B., and wife, C. I. M., Chungking.
Whyte, G. D., M.B., C. M., and wife, E. P. M., Swatow.
Wichner, F., and wife, Rhen. M. S., Santong, via Canton.
Wickenden, Miss I. E., A. B. M. U., Hangchow.
Wicks, C. H., B.A., Canton Chr. College, Canton.
Wicks, S., and wife, C. M. S., Pakhoi.
Wied, Miss A., C. M. S., Mienchuhsien, Sze.
Wieneke, A., and wife, Ind., Taian, Shantung.
Wigham, B., F. F. M., Chungking.
Wigham, L., B.A., and wife, F. F. M., Tungchwan, Sze.
Wight, A., M.B., C.M., and wife, E. P. M., Chaochowfu, via Swatow.
Wight, Mrs. C., A. P. M., Tengchowfu, via Chefoo.
Wilbur, E. H., and wife, S. D. A., Canton.
Wilcox, J. W., and wife, C. I. M., Shanghai.
Wilcox, Miss H. R., S. C., Tamingfu.
Wilcox, Miss V. M., A. P. M., Yeungkong.
Wilder, G. D., and wife, A. B. C. F. M., Tungchow, Chi.
Wilder, Mrs. F. D., A. B. C. F. M., Tungchow, Chi.
Wiley, Miss M., A. B. C. F. M., Foochow.
Wilford, E. L., M.B., L.R.C.P. and S., Edin., C. M. M., Chungking.
Wilhelm, R., and wife, All. Ev. P. M., Tsingtau.
Wilkinson, G., M.B., and wife, C. M. S., Foochow.
Wilkinson, J. R., M.D., and wife, A. P. M. So., Soochow.
Wilkinson, Miss, W. M. S., Hankow.
Williams, E., and wife, M. E. M., Chengtu.
Williams, E. R., and wife, C. M. S., Mienchow, Sze.
Williams, F. A , C. I. M., Hanchungfu, via Hankow and Sianfu.
Williams, J. E., and wife, A. P. M., Nanking.
Williams, M., D.D., A. B. C. F. M., Taikuhsien, Shansi.
Williams, R., C. I. M., Chefoo.
Williams, W. P., C. M. S., Funingfu, via Foochow.

Williams, W. W., M.D., M. E. M., Yungan, via Foochow.
Williams, Mrs. E. O., C. I. M. (In England.)
Williams, Mrs. J. E., C. I. M., Chinkiang.
Williams, Miss F. M., C. I. M., Sintientsz, Paoning, via Ichang.
Williams, Miss M. J., C. I. M., Pachow, Sze., via Ichang.
Williamson, Jas., Presby. Press, Shanghai.
Williamson, H. R., B.D., E. B. M., Hsinchow, Shansi.
Williamson, Miss K. J., C. I. M. (In Europe.)
Willeford, Miss Mary D., A. So. B., Laichow, via Chefoo.
Wills, E. F., M.B., C. M., and wife, L. M. S., Tsaoshih, via Hankow.
Wills, J. E., A. So. B., Shanghai.
Wilson, A. B., and wife, C. I. M., Sienku, via Ningpo.
Wilson, A. G., Medical College, Canton.
Wilson, C., N. W. Kiangsi M., Wucheng, Ki.
Wilson, J. R., Jr., A. P. E., Wuchang.
Wilson, J. W., and wife, L. M. S., Changsha, Hunan.
Wilson, J. W., and wife, Unc., Weihaiwei.
Wilson, R. C., A. P. E., Soochow.
Wilson, W., M.B., C.M., and wife, C. I. M., Suitingfu, via Ichang.
Wilson, W. F., M.A., and wife, M. E. M., Nanking.
Wilson, Miss A. R. V., A. P. M. So., Hangchow.
Wilson, Miss D. M., C. I. M., Chefoo.
Wilson, Miss F. O., M. E. M., Tientsin.
Wilson, Miss L. M., C. I. M., Wanhsien, via Ichang.
Wilson, Miss M. E., M. E. M., Hinghwa, via Foochow.
Wilson, Miss R., A. P. M. So., Tunghianghsien, via Kashing.
Wiltshire, S. G., C. I. M., U-u (Cheng) Luanfu, via Peking.
Windsor, T., and wife, C. I. M., Tsenyi, via Chungking.
Winslow, H. H., and wife, S. D. A., Shanghai.
Withers, Miss L., A. B. M. U., Kityang, via Swatow.
Witherby, Miss, C. E. Z., Hinghwafu, via Foochow.
Witt, H., and wife, Liebenzell M., Yuanchow, via Yochow.
Wittenberg, H., M.D., and wife, B. M., Kayinchow, via Swatow.
Woern, A. G., S. Holiness, Soping, via Taiyuanfu.
Wolhgemuth, A., and wife, Ber. M., Namon, via Canton.
Wohlleber, C., and wife, Liebenzell M., Changsha.
Wold, O. R., and wife, H. S. M., T'zeho, via Taipingtien.
Wolfe, Ven. Archdeacon J. R., and wife, C. M. S., Foochow.
Wolfe, Miss A K., C. M. S., Foochow.
Wolfe, Miss A. M., C. M. S., Foochow.
Wolfe, Miss M. E., C. M. S., Gosangche, via Foochow.
Wolfendale, R., L.R.C.P. and S., Ed., and wife, C.M.M., Chungking.
Wonnick, Miss G., C. I. M., Yangchow.
Wood, F. M., and wife, C. I. M. (In Europe.)

Wood, R. E., B.A., A. P. E., Wuchang, via Hankow.
Wood, Miss, E. B. M., Hsinchow, Shansi.
Wood, Miss M., A. F. M., Luho, via Nanking.
Wood, Miss M., L. M. S., Chichow, via Peking.
Wood, Miss Muriel, C. M. M., Chungking.
Wood, Miss M. E., A. P. E., Wuchang, via Hankow.
Woodberry, J., and wife, C. and M. A., Shanghai.
Woodbridge, S. I., D.D , and wife, A. P. M. So., Shanghai.
Woodhull, Miss H., A. B. C. F. M., Foochow.
Woodhull, Miss K. C., M.D., A. B. C. F. M., Foochow.
Woods, H. M., D.D., and wife, A. P. M. So., Hwaianfu, via Chinkiang.
Woods, J. B., M.D., and wife, A. P. M. So., Ts'ingkiangpu, via Chinkiang.
Woods, T., and wife, C. M. S., Kutien, via Foochow.
Woods. Miss J., A. P. M. So., Hwaianfu, via Chinkiang.
Woodsworth, Miss H., C. M. M., Jenshow.
Woodward, E. L., M.D., A. P. E., Anking.
Wooldridge. H. C., C. M. S., Ningpo.
Worley, J. H., Ph.D., and wife, M. E. M., Kucheng. via Foochow.
Worley, L. E., and wife, A. B. M. U., Swatow.
Worley, Mrs. R. E., A. B. M. U., Swatow.
Worsnip, T. A., and wife, C. and M. A., Wuchow.
Worth, G. C., M.D., and wife, A. P. M. So., Kiangyin.
Wray, Miss M. A., C. M. S., Taichowfu.
Wright, H. K., and wife, A. P. M., Ningpo.
Wright, J. M., M.D., and wife, A. R. P. M., Takhing, via Canton.
Wunsch, R., M.D., All. Ev. P. M., Tsingtau.
Wupperfield, H., and wife, C. I. M., Kaihsien, via Ichang.
Wyckoff, Miss Gertrude, A. B. C. F. M., Pangchun, via Tientsin.
Wyckoff, Miss Grace, A. B. C. F. M., Pangchun, via Tientsin.

Yard, Miss E. M., C. I. M., Kwangyüan, Sze., via Ichang.
Yates, O. F., A. P. M. So., Hwaianfu, via Chinkiang.
Yen, F. C., M.D., and wife, Yale M., Changsha, Hunan.
Yerkes, C. H., and wife, A. P. M., Yihsien, via Chinkiang.
Yost, John W., and wife, M. E. M., Chengtu.
Young, A., L.R.C.P. and S., and wife, E. B. M., Sianfu, Shensi.
Young, A. R., L.R.C.P. and S., and wife, U. F. C. S., Moukden.
Young, C. W., M.D , and wife, A. B. C. F. M., Peking.
Young, E. M'K., M.B., C.M., and wife, U. F. C. S., Asiho, via Newchwang.
Young, R., and wife, C. I. M., Shucheng, via Wuhu.
Young, W. A., M.B., C.M., and wife, U. F. C. S., Chaoyangchen, via Newchwang.
Young, Miss A., C. and M. A., Wanchih, via Wuhu.

Young, Miss E. G., M. E. M., Taianfu, via Tsingtau.
Young, Miss F., C. I. M., Anjen, via Kiukiang.
Young, Miss F. A. M., C. I. M., Sienku, via Ningpo.

Zahn, T., and wife, Rhen. M. S., Tungkun, via Canton.
Zehnel, K., and wife, Ber. M. S., Tschichin, via Canton.
Zieger, A., and wife, Ber. M. S., Tsingtau.
Ziegler, G., and wife, Basel M. S., Lilong, via Hongkong.
Ziegler, H., and wife, Basel M. S., Hokshooha, via Swatow.
Ziegler, H., Y. M. C. A., Tientsin.
Ziemer, Miss S. E., R. C. in U. S., Yochow, via Hankow.
Zimmer, J., and wife, Basel M. S., Kayinchow, via Swatow.
Zimmerling, R., and wife, Ber. M. S., Canton.
Zimmermann, Miss D. I., A. B. M. U., Ningpo.
Zwemer, Miss N., R. C. in A., Siokhe, via Amoy.
Zwissler, C., and wife, Basel M. S., Hoyun, via Canton.

INDEX.

A. B. C. F. M.... 77, 96, 98, 116–121, 169, 192, 193, 216, 228, 236, 247, 250, 275, 276, 297, 298, 302, 303
Aboriginal Tribes 183, 315
Academies and Boarding Schools 81, 88, 97, 101, 102, 107, 108–109, 116, 124, 151, 153, 159, 189, 193
Adam, Mr., on the Miao 152
Advisory Board of West China Missions 83, 205
Alexander, Mr. 404
Alexander, Charles M., Mrs. 259
Allan, C. W. 347, 379
Allen, Young J. 21, 329, 344, 346, 348, 352
Allowance for Students in U. S. A. 50, 51
Ament, Dr. W. S. 376
American Baptist M. So. 248
A. B. M. U. 88, 99, 100, 101–102, 108, 109, 113–116, 248, 302, 349
American Bible Society 118, 372
American M. E. So. 106, 108, 109, 137–138
Amer. M. E. M. 88, 97, 98, 147–150, 169, 190, 196, 216, 228, 235, 236, 252, 275, 276, 291, 292, 297, 298, 302
A. P. M. ... 77, 79, 102, 106, 109, 121–129, 191, 194, 216, 218, 223. 228, 235, 236, 248, 250, 292, 297, 306, 349
Amer. Pres. Mission Press 351
A. P. M. So. 109
A. P. E. 105, 108, 109, 133–135, 247
Amer. Ref. M. 196, 247, 248, 250, 321
Amer. Scan. M. 247
Amer. Tract Society 334
Amoy, Anglo-Chinese College 98
Amoy, Missions in 154–159
Amoy Union Middle School 99
Ancient Temples, Festivals held at 176
Anderson, A. S. M. 99
Anderson, H. J. P. 159
Annam 164
Anti-Cigarette Society 286, 298
Anti-footbinding 14, 146, 160, 292, 304
Archibald, John 347, 353
Army 6
Arthington Committee, 140; Museum, 141; Training Institute, 239; Trust 141, 218
Articles on China. App. xxiii–xxvi.

Ashmore, Wm. 101, 113
Assemblies, Provincial 4, 30, 34
Athletics 100

Baller, F. W. 379
Banister, Archdeacon W. 170
Bannerman 28
Baptist Girls' School of Hangchow 289
Barbour, Dr. T. S. 114
Barclay, T. 358
Baron Shibusawa 409
Basel Mission 102, 248, 250
Beckingsale, Miss 304
Bell, Mr. 142
Bengtsson, O. 238
Bergen, Dr. P. D. 79
Berlin Mission 248, 250
Beutel, J. A. 369
Bible Classes in Y. M. C. A. 408, 410, 416
Bible Conferences 144, 258
Bible Institutes 153, 154, 163, 193, 257, 309
Bible Societies 363–370
Bible Study Committee 254
Bible Study Movement 254–260
Bible Training School 84, 151, 153, 241, 253
Bible Translation and Revision 378–379
Bible Women ... ... { 116, 117, 118, 135, 177, 189, 270, 274–5, 295, 307, 309
Biggin, Mrs. and the Red Cross Society 78
Billing, A. W. 97
Bissonette, W. S. 352
Blackstone Bible Institute 163
Blind, The 292, 380
Board of Education, Last Report of 57
Board of Education, Chihli Provincial 58
Books on China App. xvii–xxii.
Boone University 105, 135, 224, 411
Bostick, Mr. Wade 131
Boxers 118, 145, 152, 191, 321
Boxer Indemnity 50
Brewster, W. N. 348, 357
Bridgman Academy 298, 303
British and Foreign Bible Society 70, 152, 159, 363, 370
British Sunday School Union 262
Britton, T., on Self-support 199–204
Broadcast Press, Changsha 360
Brown, F. 263

Bruce, J. P. 236
Buddhism in Manchuria 145
Bureau of Educational Mission to U. S. 49–57
Burton, Professor, His Report 394

Cable, Miss 303
Canadian Methodists 18, 88, 135–137
Canadian Methodist Mission Press, Sze. 355
Canadian Pres. M. ... ... { 18, 125, 129, 138, 139, 144, 162, 169, 193, 238, 302, 326
Candidates for the Ministry 411
Candidates for U. S., Selection of 52
Candlin, G. T. 157
Canton Christian College 101
Canton Educational Association 103
Canton Medical Missionary Society... ... ... 226, 227
Canton Mission of W. M. S. 142
Canton Normal and Middle School... 102
Canton Tract Society 339
Canton True Light Seminary... 217
Cameron, Allen N. 360
Catechetical or Lay Training Schools 246
Censorate 8
Centenary Conference ... { 1, 73, 153, 185, 195, 248, 250, 254, 260, 261, 323, 326, 394, 411, 414
Centenary Conference. Final Report. App. xxxv–xxxvii.
Central China Monthly 347
Central China, Self-support in 199–205
Central China Tract Society 337
Central Szechuan, Missions of C. M. M. in 135
"Century of Missions," 331; App. xxvii–xxx.
Chalfant, F. H. 195, 236
Chalfant, Mrs. 301
Chambers, Mrs. 133
Chambers, R. E. 349, 355
Chang Chih-tung 2, 26, 29, 38, 43
Chao Erh-feng 29
Chapman, Dr. 404
Chapman, Theo. W. 96
Chihli, Self-support in 190–192
"Child's Paper" 346
China Baptist Publication Society Press, Canton ... 354
China Congregational Society 117
China Emergency Committee 151
China Inland Mission 150–153, 193, 303
C. I. M. Press, Taichow 361
"China Medical Journal" 212, 233

China Medical Missionary Association 212, 226, 232
China's Need of Christianity 69–70
"China's Young Men," Y. M. C. A. 350
Chinese Abroad 419–424
"Chinese Christian Advocate" 348, 352
"Chinese Christian Fortnightly" 349
"Chinese Christian Intelligencer" 348
"Chinese Churchman, The" 349
"Chinese Illustrated News" 346
Chinese Law, Reform Code of 4
"Chinese Recorder" 20, 324, 332, 398, 399
Chinese Religious Tract Society 334–6
Chinkiang Famine Relief Committee 385
Christian and Missionary Alliance 163–164, 305
Christie, Dr. 211
Christian Endeavour Society... ... 121, 155, 256, 264–7 288
Christian Herald Orphanage Committee 385
Christian Literature 121, 125, 142, 175, 334–350
Christian Literature Society 20, 325–333
Christian Periodicals 343–350
Chungking High School 88
Chungking Middle School 88
"Chung Si Chiao Hui Pao" 346, 328
Church Miss. Society ... ... { 98, 102, 170–173 247, 248, { 250, 276, 277, 305, 326, 334
"Church News and Globe Magazine" 344
Church of England Mission 108, 191, 216
Church of England Press, Peking 362
Church Officials. App. xxxi–xxxiii.
Cigarette habit 12
Circulation of the Scriptures 364, 371, 375
City Bible Classes 258
Clark, Dr. F. E.... ... ... 264, 266
Clayton, Mr. and David Hill School for Blind 292
Coinage 36
College by Germans at Tsingtao 57
Colleges ... { 41, 43, 58, 76, 77, 80, 96, 97, 98, 100, 101, 102, { 106, 7, 116, 122–3, 141, 216, 218, 228, 229, 235, 298
Colportage 364
Colporteurs ... ... { 118, 126, 174, 175, { 340, 366, 371, 315
Comets ... ... 19, Also Appendix
Comet Tract ... ... 330, App. xl-xliii
Compulsory Education 14, 38
Concessions 6
Concordance 20
Conference of West China Missionaries 145

Confucian School at Kufu 26
Confucianism 406
Confucianism, State Influence on Side of 165
Constitution 3, 4
Constitutional Government 24, 40
Constitutional Reform 31
Cooper, C. S. 404
Coöperation of Different Missions 108, 115, 210
Corbett, Dr. Hunter, of Chefoo 128, 235
Cornaby, W. A. 345, 347, 326
Cornwell, George 121, 128
Cory, A. E. 154
Copper Coins 7
Councils, Provincial 17
Courier Service 16
Cousland, Dr. 212
Cowen, Mr. J. L. 352
Cowles, Mr. R. T. 355
Currency 7
Crawford, O. C. 199–205
Criminal Code 37

Dalai Lama 6, 29
Darroch, J. 262, 325
David Gregg Hospital for Women, The 229
David Hill School for the Blind 292, 381
Davidson, Robert J. 146
Davies, Miss 311
Davis, George T. B. 405
Dawson, Mr. 376
Deaf Mutes 384
Dearing, John L., D.D. 113
Debts, China's National 15
Defectives... 29
Degree of Master of Arts 75
Depôt Sales 365
Deputation of L. M. S.... 205
Devotional Bible Study 259
Dewey's System of Classification 331
Dictionary, English-Chinese 15
Ding, Mr.... 147
Directory of Missionaries. 1—End of Book.
Disciples 109
District of Columbia 223
Divinity School at Foochow 171
Documents from Board of Foreign Affairs 61
Doherty, W. J. 253

Domestic Science, Courses in... 290
Domestic Slavery 37
DuBose, Hampden C. 21, 398, 402

East China, Missions In 114
East China Religious Tract Society... 334
East Shantung Mission 127
Ebeline, Wm. H. C. 356
Ecumenical Conference in New York 325
Edicts and Government Changes 23–37
Edkins, Dr. J. 345
Edmunds, C. K.... 101
Education, Board of 16, 38, 61, 216
Educated Classes, Accessibility of 171
Education Committee 16
Education and Constitutional Government 40
Education, The New 41
Education, System of 13, 59
Education Outlook in Wuchang 55
Education of Women 60
Educational Work in Shantung 81
Educational Work in West China 83
Elementary Schools 14, 43, 46, 58, 59, 84, 85, 98, 99, 100, 101, 102, 110, 153, 193, 201
Emigration 10
Emperor and Empress-Dowager 2, 216, 230
Employment of Foreign Instructors 44, 59
Endicott, J. 347, 355
English Baptist Missionary Society. 79, 140–142, 192, 194, 218, 236, 302, 303
English Congregational Union 190, 235
English Presbyterian Mission ... 98, 99, 100, 113, 196, 212, 247, 248, 250, 276, 321
English Presbyterian Press, Formosa 358
English Presbyterian Press, Swatow 357
Epitome of Politics 27
Eton Hostel at Chengtu 151
Evangelisation in the Cities 174–179
Evangelism of the Rank and File 183–185
Evangelistic Association in Y. M. C. A. 416
Evangelistic Association of China 180–185
Evangelistic Committee 16
Evangelistic Work 113, 173
Evangelistic Work among Women 276, 282
Evangelistic Work in the Country 180–188
Evening Classes at Y. M. C. A. 407
Events, Important, List of. Appendix i–vi ... ...

Eunuch System 13
Examinations, Conditions of 51
Examination of Students for U. S. 50
Exner, Dr. 412

Faber, Dr. Ernst 345
Famine 10, 131
Faculty of Union Medical College, Tsinan 220
Faculty of Union Medical College, Peking 217
Farnham, Dr. 334, 342
Federal Councils 324
Federation 17, 188, 256, 320–324
Fei Ch'i-hao 14
Fengshui 9
Fenn, C. H. 237, 376
Ferguson, Dr. J. C. 14
Field and Present-day Opportunities, The 180–182
Fitch, G. F. 351
Floods 116, 155, 165, 167
Foochow College 96
Foochow College Press of the A. B. C. F. M. 353
Foochow, Missions in 116, 139, 147
Foochow Normal Training Schools 97
Foreign Christian Missionary Society 106, 153–154
Foreigners as Teachers... ... ...13, 44, 59
Formosa, Missions in 161
Foreign-trained Chinese as Teachers 48, 60
Forsberg, Miss 303
Fowler, Dr., Home for Lepers 213
Franke, G. M. 338
French, Miss 303
Friends' Foreign Miss. Society (Eng.) 88, 145–147
Fulton, Thos. C. 237

Galt, H. S. 356
Garritt, Dr. 332
Genähr, I. 349
General Survey 1–22
German Mission at Tsingtao 302
German Mission Societies 196
Girls' Schools ... 113, 134, 139, 170, 189, 194, 288–294, 302
Girls' Boarding Schools 288, 293, 299, 302–312
Girls' Day Schools 293–295, 302
Girls' Slavery 13
Goddard, J. R., on Self-support 199–204
Goforth, Jonathan 118, 125, 126, 138, 139, 144, 158, 314, 315
Goodrich, C. 237, 379

Goodrich, Mrs. Chauncey, and W. C. T. U. 286
Gordon, Dr. A. J. 132
Gotch-Robinson College 141, 235, 236
Government Education in North China 57–60
Government Schools 38–60, 55–57, 111, 159, 308, 410
Gowdy, J.... 97
Grand Canal 11, 130
Grant, Dr. J. S. 367
Graybill, H. B. 104
Graves, Bishop, on Woman's Work... 272
Greek Church 425, 426
Greig, Miss, Evangelistic Meetings... 283
Gresham's Law 7
Griffith John, Dr. 347
Griffith John, Memorial Building Fund 337
Grimes, A. C. 339
Guex, Miss 153
Gussmann, G. 379

Hackett, E. A. K. 229
Hackett Medical College for Women 229
Hager, Dr. 117
Hainan Mission 123
Hakka Country, Missions in 160, 161
Halley's Comet. Appendix No. X.
Hallock, Dr. ... ... 266, xlii
Hanbury, Sir Thomas 331
Hankow District, Missions of A. P. E. in 134
Harmonious Coöperation between Chinese and Foreigners. 66
Hart, Dr. S. L. 76
Hart, V. C., D.D. 355
Harvard University 225
Hayes, W. M. 236, 359
Hendry, J. L., on Self-support 199–204
Herring, Mr. 131
Hiei Pao-kie, Elder 121
Higher Institutions and Schools, List of 58, 81
Higher Schools, History of 43
Hinghwa Mission Press 357
Hinghwa, Missions in 140, 148
Hinman, G. W. 266
Hobart, Dr. 138
Hodgkin, Henry T. 147
Hofman, Dr. J. A. 392
Hokling Anglo-Chinese College 97
Home Boards 17
Home for Foundlings 306

Home Missionary Society, Chinese ...114, 116, 121, 134, 197, 203
Homes for Lepers 213
Homes for the Blind 214
Homes for Widows 163
Honan, Self-support in... 193–194
Hongkong University 56
Hopwood Mission Girls' School 289
Horne, Miss A. M. 99
Hospitals and Dispensaries 151, 156, 179, 211, 391–392
Houlding, H. W. 234, 360
Hsio Pu (Board of Education) 49, 50, 54, 55
"Hua T'u Sin Pao," or "Chinese Illustrated News" ... 345
Huchow District of M. E. So. 137
Hunan 5
Hunan Mission 124
Hunan Mission of W. M. S. 143
Hwang Ping-fu... 121
Hweian Middle School... 99
Hykes, John R., D.D. 372

Imperial Board of Foreign Affairs... 61
Independence and Self-support 189–209
Independent Native Church 19, 165
Individual Cups at Wukingfu 163
Idol Processions, Prohibition of 147, 160
Industrial Work. 295, 381, 386. Dr. Brewster's paper on 394–397. In Y. M. C. A., Seoul 408
Industrial Work for Women 277, 290, 295
Inns at Hankow... 175
Institute Record 67
Institutes 61, 63, 68, 141
Institutions for Medical Work, Need of 213
Interior Mission 131
International Institute... 61–68
Int. Institute, Constituency of 64
Int. Institute, Fundamental Principle of 65
Int. Institute in Foochow, Branch of 63
Int. Institute, Turning Point in Work of 63
International Lessons, Publication of 263
"In Touch with China's Scholars" 72
Irish Presbyterian Mission 80, 189

Japanese 13
Japanese Presbytery of Formosa 161
Jee Gam, Rev. 117
Jefferys, Dr. W. H. 212
Jensen, C. F. 238

John G. Kerr Refuge for Insane in Canton ... 213, 391–393
Johnson, J. 368
Journalism in China 343
Joyce, Mrs. 302

Kastler, Rev. C. W. 337, 347
Kaye, Sir Lister, in Anhui 6
Kennedy, Bequests of John S. 18
Kerr, Dr. J. G. 391
Kerr, Dr., Work in South China 225
Kiangan Mission 124
Kidnapping 117
Killie, Mr. 126
Kindergartens 98, 100, 291, 292, 300
Klopsch, Dr., of the Christian Herald 131, 385
Korea 144
Kuang Hsu 7
Kühne, Dr.. Home for Lepers 213
Kyoto Doshisha College 162

Lacy, W. H. 352
Laura Haygood Memorial Girls' School 289
Laymen's Missionary Movement 18
Lectures, Use of 281, 297, 408
Lee, Doctor, in Revival at Nanking... 315
Leper Homes and Asylums 388
Leprosy, Conference on at Bergen 389
Leprosy in China 388, 390
Leprosy in Japan 389
Lewis, Spencer 379
Liaoyang District of U. F. C. S. Mission 144
Li, Dr., Death of 172
Liquors, Foreign... 13
Literature of Y. M. C. A. 411
Liu, Mark... 414
Lloyd, Ll. 378
Loans 5
Lobenstine, Mrs. 125
Lockhart, Dr. 211
London Missionary Society 77, 98, 99, 102, 108, 113, 115, 136, 164–169, 190, 196, 205, 216, 235, 236, 239, 247, 276, 299, 334, 305, 311, 321.
Longden, W. C.... ... ... 385, 198
Loomis, H. 416
Lord William Cecil 224
Lowry, Dr. H. H. 73, 318
Lowrie High School, Shanghai 122

Lu Hai Huan 34
Luce, Prof, H. W. 317
Lugard, Sir Frederick 56

MacGillivray, Dr. 345, 347, 326
Maclagan, P. J. 378
Mails, Use of 375
Manchu Princes 15
Manchuria, Medical School for 221
Manchurian Mission College at Mukden 80
Manchurian Missions 144, 145
Manchuria, Revival in 314
Manchuria Schools 82, 83
Manchuria, Self-support in 189
Manchurian Tract Society 340
Manson, Sir Patrick 388
Manual Employment for the Blind 381
Maritime Customs 7
Mary Porter Gamewell Memorial School 298
Mateer, Calvin W. 21, 69
Maxwell, Dr. J. L., of Tainan, Formosa 233
McCrea, Rev., and Famine 130
McTyeire School, Shanghai 289
Medical Education 216, 232
Medical Missionary Association of London 216
Medical Mission Work... 210–215
Medical Mission Work, Methods of... 213
Medical Mission Work, Results of 214
Medical Research Work 232. 234
Medical Schools 115, 211, 221, 300
Medical Work for Women 279
Meech, S. E. 237
Meigs, F. E. 359
Merrill, Lilburn, M.D., and Orphans 385
Methodist Mission Press, Foochow 352
Methodist Publishing House, Shanghai, The 351
Miao, Elementary Schools Among 84
Miao, Hymnbook for 159
Miao, Missions Among... ... ... 158, 338
Miao, Mr. Adam on 152
Miao, The Hwa 184, 369, 376
Middle Schools 58, 81, 85, 88, 99, 100, 102, 107
Mills, Mrs., Deaf and Dumb School, Chefoo 384
Milne, Dr. 327, 344
Miner, G. S. 97
Minister of Education Forbids Teaching of Scripture ... 165
Mission Presses 351–362

Mission Schools, Colleges, and Universities 73-112
Mitchell, Mrs., of Honan 302
Mody, Mr. H. N. 56
Moffett, L. I., on Self-support 199-204
Molony, Bishop H. J., on Self-support 199-205
Morgan, Evan 326, 345, 347
Morning Watch, Observance of 288
Morphia 12
Morrison, Dr. ... ... 327, 344, xl
Mosher, G. F., on Self-support 199-204
Mother's Meetings 273
Moule, H. W., *re* Dr. Li 172
Muirhead, Dr. 325, 345, 347
Mukden 189
Mullowney, Dr., and Insane Work 392
Municipal Council, Shanghai 410
Munroe Academy at Suifu 88
Murdoch, Dr., of India... ... ... 325, 334
Murray, W. H. 380, 383
Museums 69, 127, 141, 142, 280, 297
Music 292

Nanking Bible Institute 153, 257
Nanking Normal School 43
Nanyang College 43
Nanyang Exhibition 36
National Bible Society of Scotland 370
National Bible Society of Scotland Mission Press ... 353
National Convention of C. E. at Nanking 266
National Parliament 5
Native Tribes 19, 184
Neave, James 356
Need for Aggressive Evangelistic Work 188
Nelson, Mr. 117
New Centres, Opening of 182
Newspaper, First Christian 344
New Stations. App. xxxviii-xxxix ... ...
New Year Convention at Liaoyang 144
Nichols, J. W. 349
Niles, Dr. Mary 383
Normal School 43, 97, 98, 102, 108, 128, 291, 307
"North-China Daily News" ... ... x, xli
North China Educational Union 216, 299, 321
North China Tract Society 338
North China, Missions in 117, 125, 129, 138, 149, 156
North China Union College 77
North China Union College Press, Tungchow 356

North China Union Medical College for Women 228
North China Union Theological College at Peking ... 236
North China Union Women's College 298–299
North Fukien Religious Tract Society 171, 339
Nowack, W. N. 368

Obituaries. Appendix II. Pp. vii–xvi.
Officials, Church. App. VI. Pp. xxxi–xxxiii.
Officials, Opium-smoking 36
Ohlinger, Dr. Franklin... ... ... 348, 352
Old Woman's Home 134
Opium Conference at Shanghai; its Resolutions 400–401
Opium Reform, paper on 11, 398–402
Opium Refuges 151
Opium Suppression 167
Organization of the Educational Work 108, 122
Orphanages 133, 385, 387
Oxford and Cambridge Scheme 151

Page, Mr., of Anshuen 377
Parker, Dr. A. P. 348, 352
Parker, R. A., on Self-Support 199–204
Parsons, H. 370
Paulun, Dr., and German Medical School, Shanghai ... 222
Paton, Wm. 100
Pearce, T. W. 378
Peet, L. P., M.A. 96, 354
Peiho 10
Peking 15
Peking Syndicate 6
Peking University 43, 73–76, 317
Peking University School of Theology 236, 237
Peking, Visit to 61
Pennsylvania University 151
Pentecostal Revival in West China 137
Persecution 171
Persian Opium 12
Phillips, Hugh Stowell 379
Physical Training in Y. M. C. A. 412
Piggott, Mr. 142
Pitcher, P. W. 99
Pocket Testament League 259, 405
Pollard, S. 84, 159
Poor Committee in the Church 117
"Postal and Telegraph Mail" 346
Post-graduate Work 75
Post Offices 16

Poverty, Excuse for Lack of Self-support 198, 208
Preachers' Band 141
Preachers' Fund and Helper's Salaries 118, 160, 201
Presbyterian Church of England 159–163
Presbyterian Church of New Zealand 102, 247
Presbyterian Theological College, Manchuria 237
Presidents of Colleges. App. xxxii.
Press, The Chinese 13
Prevention of Blindness 382
Price, P. F., D.D. 375
Primary Schools 14, 43
Primary Schools, Regulations for 45
Prince Regent 2, 6
Princeton 151
Printing Presses 60, 142, 338, 351–362
Private Schools 111
Private Schools *versus* Elementary Schools 46
Problems of Literature in China 332
Provincial Council of Shantung 72
Publication of the Scriptures 363, 371, 373
Pyke, Dr. 138, 149, 376
Pyke, Miss, of Honan 302

Queue 13

Railways 5, 8, 9
Rankin, Prof. H. F. 98
Readers for Teaching of Chinese 47
Red Cross Society 78
Reformed Church in America Mission 154–156
Regular Staff of Evangelistic Workers and Limitations... 185–188
Regulations 14
Reid, Dr. Gilbert 61
Religious Awakening 18
Religious Tract Society 151, 320, 334–6
Research Committee in Medical Work 212
Results of Medical Missionary Work 214
"Review of the Times" 344
Revival 118, 119, 120, 137, 138, 139, 140, 141, 143, 144, 145, 149, 152, 153, 157, 158, 169, 172, 183, 209, 376, 313–319
Revivalist, The 348
"Rex Christus," by Dr. A. H. Smith 327
Rhenish Missionary Society in Hongkong... 248
Richardson, W. 367
Richard, Dr. Timothy 14, 325, 326, 345
Rinell, J. A. 366

Riots, Military 6
Roberts, B. A. 362
Rockefeller, Mr., and the Baptist Interests 224
Roman Catholics... ... ... 20, 160
Roman Catholic Missions in China 427–431
Romanized 310
Roots, Bishop 272
Ross, Rev. John... 237
Royal Asiatic Society. App. xxxiv.
Rudland, W. D.... ... ... 361, 379
Russell, Miss N. N. 281
Russo-Japanese War 189

Sabbath-observing 137, 166
Sallee, Mr. 132
Saxilby, Miss, and the Y. W. C. A. in Peking 286
Scandinavian Alliance Mission School 304
Scandinavian Alliance Mission Seminary at Hsianfu ... 236, 237
Schaible, Rev. D. 379
School for the Blind 306
School for the Deaf, Chefoo 384
Schools for Defectives, Need of 293
Schools and Colleges, Founding of 41
School-girls, Dress for... 14
Schools, Higher. 41, 53, 58, 81, 82, 85, 88, 107, 108, 113, 116, 122, 298
Schools for Women 295, 296
Sears, W. H. 368, 369
Selden, Dr. 213
Self-Government Society 30
Self-Support 19, 154, 114, 118, 165, 167, 169, 172, 189–209, 277, 289
Settlemeyer, C. S. 359
Seventh Day Adventist Mission Press, Shanghai ... 361
Shaluet College, Canton 102
Shanghai District, Missions of A. P. E. in 133
"Shanghai Mercury" 24
Shanghai Municipal Gaol 366
Shansi Mission 120
Shansi Provincial College 14
Shansi, Self-support in... 192
Shantung 10, 71, 194
Shantung Christian University 79–80, 317, 411
Shantung Federation Conference 70
Shantung Road Hospital, Shanghai... 211
"Shantung Times" 359
Sheffield, Dr. D. Z. 77, 378

Sheng Kung-pao 62
"Shi Djao Yueh Bao"... 362
Shore, T. E. Egerton, Visit of 136
Shorrock, A. G., Shensi 361
Simmons, Dr. E. Z. 104
Singapore 163
Smith, Dr. A. H. 1–22, 70, 124, 141, 317, 327, 402
Snodgrass, Miss 301
Social Intercourse with Ladies of Rank 285
Social Reforms 13, 120, 147, 160
Söderbom, C. G. 368
Soldiers' Institute 141
Soochow University 105, 223
Soothill, W. E. 96, 158
South Chihli Mission Press 360
South Chihli Mission, Self-support in 192
South China Baptist Academy 102
South China Educational Association 310
South China, Missions in ... ... { 114, 116, 129, 132, 157–158, 164–167, 170–172
South China, Self-support in 195
Southern Baptist Convention... 129–133
South Fukien Tract Society 339
Sowerby, Arthur 141
Sparham, Mr. *re* Self-administration Society 168
Special Philanthropy 380–393
Sports and Games 48, 100
Statistics of Chinese Students in Japan 418
Statistics of Theological Colleges in Central Provinces... 245
Steele, Rev. J. 379
Stereopticon Lectures 273
Stephens, Peyton 130
Stimulating and Working Society Organized 148
St. John's University 105, 223
St. Mary's Orphanage for Girls, Shanghai... 292
Stonelake, H. T. 367
Street Chapel Preaching 178
Stuart, Dr. G. A. 148, 348, 352
Stuart, Dr. J. L.... 199–204
Students sent to Japan... 42
Student Volunteer Band 76, 239, 317, 411
Summer Schools... ... ... 144, 276
Sun Chia-nai 3, 38
Sunday as a Holiday 13
Sunday School for Heathen Children 263
Sunday Schools 116, 117, 256, 261–263, 320
Sun Pao-chi 71

Swatow Anglo-Chinese College 100
Swatow Middle School... 100
Swatow, Missions in 160
Sydenstricker, A. 379
System Invented by W. H. Murray, of Peking 380
Szechwan District of F. F. M. 145

Taipeh Government College in Formosa 162
"Tainan Church News" 358
Tai, T. H.... 349
Tai Hung-tze 3
Tan Hui-chang 55
T'ang Shao-yi 8, 26, 31–33
"Ta Tung Pao"... ... ... 37, 345, 329
Taylor, Hudson 181
Tenney, Dr. C. D. 14
Terminology, Bureau of 15, 17
Thibet 7, 29, 164
Thompson, T. N. 367
"The Morning Star" of Chefoo 350
Theological Education... 235–253
Theological Schools 116, 236
Tientsin Anglo-Chinese College 76, 77
Tientsin University 14
Ting Li-mei, Pastor 298, 315, 317, 411
Tong Kai-son 49, 50, 55, 400
Townshend, S. H. 369
Tract Societies in China 334–342
Trained Nurses and Assistants, Need of 211, 280
Training of the Native Ministry 113, 161
Trans-Siberian Line 10
Tribute Rice 10
Trinity College Press, Ningpo 360
"True Light Monthly," The... 349
True Light Seminary of A. P. M. 307
Tsinanfu Institute 68–72
Tsu, P. N.... 349
Tuan Fang 2, 34
Tungchow 118
Turley, Mrs., Blind School 383

Union Bible Institute 154
Union Medical College, Peking 216
Union Medical College, Tsinan 218
Union Methodist Theological College at Tientsin ... 236, 237
Union in Theological Instruction 244
Union University Press, Weihsien 359

Union Woman's Medical College 300
Union Brethren Mission 247, 307
United Free Church of Scotland Mission 80, 144, 145
United Methodist College at Wenchow 96
United Methodist Mission, English 156, 190
United Society of Christian Endeavor for China... ... 266
Universal Education 39
Universal Education, Influence of Readers on 47
Universities 43, 58, 73, 79, 90, 105
University of Nanking 105, 223, 411
University of Nanking Press 359
University of New York 101
Upper Yangtze 11

Vale, Rev. Joshua 347
Vegetarian Sects, Devotees of the Temple... 176
Von Möllendorff, P. 104

Waiwupu 49
Wallenburg, Miss 304
Walker, M. J. 385
Wallace, H. F. 100
Walshe, W. G. 326, 347
"Wan Kwo Kung Pao" 329
Warren, Mr. 143
Waterways 10
Waterworks 16
Watson, Mr. 142
W. C. T. U. 286
Webster, James 314, 385
Weihaiwei Mission Press 361
Weihsien College 79
Wellcome, H. S.... 212
Wells, Mr. Ralph C. 81
Wenchow (C. I. M.) Press 362
Wesleyan Mission 108, 115, 142–144, 250, 305, 306. 326
Wesleyan Missionary Society... 248
West China Christian Educational Union 84, 85, 146
West China Christian Magazine 347
West China Missionaries, Conference of 145, 322, 332
"West China Missionary News" 356
West China Mission, First General Convention of ... 136
West China, Missions in 115, 139, 150, 164, 169, 173
West China, Self-support in 205, 206
West China Tract Society 152, 159, 335–337
West China Union Middle School at Chentu 88
West China Union University... 90

West China Union University, Object of 91
W. F. M. S. of the M. E. Church 138
West Shantung Mission 128
Wherry, Dr. J. 237, 378
Whitcher, H. G. 359
White, W. C., New Bishop of Honan 170, 261
White, Dr. W. W., Institutes under... 260
Wilcox, Dr. M. C. 348
Williams, E. T. 346
Williamson, Dr. Alex. 325, 334, 345
Willingham, Dr. and Mrs., Visit of 130
Wilson, R. P. 352
Wilson, Wm., M. B., C. M. 72
Wolfe, Professor, of Heidelberg. App. xl ... ...
"Woman's Daily News of Peking," under Mrs. Chang ... 282
Woman's Union Medical College 280
Woman's Work Educational 288–312
Woman's Work in General 268–287
Women, Evangelisation of 177
Women's College for Central China... 139
Women's Industrial Schools 295
Wong Sang-cheung 132
Woodbridge, S. Isett 349
Work for Higher Classes, Institutional and Evangelistic 61–72
Work of the Tsinanfu Institute 69
World's Sunday School Convention 263
Wuchang Medical School 108
Wuchang Mission of W. M. S. 143
Wuchang Normal School 108
Wu Dialects 104
Wuhu Bible Institute 153
Wu T'ing-pin 69

Yale College School 108
Yale Mission School at Changsha 151, 224
Yamên Cases 19, 160, 159
Yang Shih-hsiang 3, 26, 69, 71
Yates, Dr.... 130
Yellow River 11
Yen-fu 15, 17
Yi Hsueh Kuan School... 53
Y. M. C. A. ... { 21, 55, 74, 78, 80, 102, 147, 159, 177, 243, 256, 403-418.
Yuan Dynasty 7
Yuan Hsu-an, Rev. 348
Yuan Shih-k'ai 2, 26, 28, 32, 33, 34
"Yueh Pao," or "Child's Paper" 345

Yung Kuei 50
Yunnan 84
Y. W. C. A. 286, 288
Y. W. C. T. U. 288, 294

JUST PUBLISHED. *Books of Paramount Interest.*

MORGAN & SCOTT'S MISSIONARY SERIES

Edited by GEORGE SMITH, C.I.E., LL.D., F.R.G.S., F.S.S.

Author of "Short History of Christian Missions" (7th Ed.); "The Conversion of India;" "Life of William Carey, D.D." (3rd Ed.); "Henry Martyn, Saint and Scholar;" "Bishop Heber, Poet and Missionary;" "Life of Alexander Duff, D.D., LL.D." (4th Ed.); "Twelve Indian Statesmen" (2nd Ed.); "Twelve Pioneer Missionaries;" "Life of John Wilson, D.D., F.R.S." (2nd Ed.), &c.

While each volume is complete in itself, the whole series forms a comprehensive library on the subject of FOREIGN MISSIONS—a library **indispensable** to the Missionary Student—epoch-making works, calculated to arrest and hold the attention of the reader and to leave on the mind an impression at once deep and permanent. Dr. GEORGE SMITH, C.I.E., contributes a prefatory note to each volume,

EACH WORK HAS A SPECIAL MESSAGE TO THE CHURCH OF CHRIST.

CLOTH, SIX SHILLINGS EACH VOLUME.

Christ The Desire of Nations.

By Rev. EDGAR WILLIAM DAVIS.

PART I. THE AUTHORITY FOR FOREIGN MISSIONS.
- I. The Authority of the Old Testament.
- II. The Authority of Jesus Christ.
- III. The Authority of the Apostles and of Christian Experience.

PART II. THE NEED FOR FOREIGN MISSIONS.
- I. The Religious Needs: Animism, Hinduism, Buddhism.
- II. The Religious Needs: Confucianism, Taoism, and Mahommedanism.
- III. Does the Heathen need Christ?
- IV. The Moral and Social Needs of the Heathen.

PART III. THE VALUE OF MISSIONS.
- I. The Religious Value.
- II. The Moral and Social Value.
- III. The Reflex Value of Missions.
- IV. Retrospect and Prospect.

The Call of The New Era,

ITS OPPORTUNITIES AND RESPONSIBILITIES. By Rev. WILLIAM MUIR, M.A., B.D., B.L.

The Victory of The Gospel.

A SURVEY OF WORLD-WIDE EVANGELISM. By J. P. LILLEY, M.A., D.D. Some time Senior Hamilton Scholar and Cunningham Fellow of New College, Edinburgh, Author of "The Gospel of God," "The Lord's Supper," "The Lord's Day Ministerial Duty," "The Principles of Protestantism," "The Pastoral Epistles," &c.

BOOK I. THE FOREIGN MISSIONARY ENTERPRISE: IN THE LIGHT OF SCRIPTURE.

BOOK II. THE FOREIGN MISSIONARY ENTERPRISE: IN THE LIGHT OF HISTORY.

BOOK III. THE FOREIGN MISSIONARY ENTERPRISE: IN THE LIGHT OF EXPERIENCE.

By Temple Shrine and Lotus Pool.

By WILLIAM ROBINSON, Author of "From Brahm to Christ," etc.

Write for Morgan and Scott's new Illustrated Catalogue and mention also that you would like booklet containing portraits of the editor and authors of above "Morgan and Scott's Missionary Series." Catalogue and booklet will be sent post free on request.

Of All Booksellers. London: Morgan & Scott, Ltd., 12 Paternoster Buildings, E. C.

BOOKS FOR THE THOUGHTFUL.

Demy 8vo. Cloth. **Price 12s. 6d. net.**

PROGRESSIVE REDEMPTION:

The Catholic Church; Its Functions and Offices in the World. Reviewed in the Light of the Ancient Mysteries and Modern Science.

By Rev. HOLDEN E. SAMPSON, Author of "Progressive Creation," etc.

JUST READY. Crown 8vo. Paper covers. 1/-; **Post free, 1/2.**

THE SUGGESTIVE POWER OF HYPNOTISM.

By L. FORBES WINSLOW, M.B., LL.D. (Cantab.), D.C L. (Oxon.),

Physician to the British Hospital for Mental Disorders; Vice-President of the Psychotherapeutical Society; Late Lecturer on Insanity, Charing Cross Hospital, etc., etc.

Demy 8vo., 736pp., including Bibliography and copious Index.

Cloth. **Price 12s. 6d. net.**

THE HIDDEN CHURCH OF THE HOLY GRAAL:

Its Legends and Symbolism. Considered in their Affinity with certain Mysteries of Initiation and other traces of a Secret Tradition in Christian Times.

By ARTHUR EDWARD WAITE.

Crown 8vo., cloth, with 13 Full-Page Plates printed in tints. **6s.**

KAMI-NO-MICHI.

The Way of the Gods in Japan.

By HOPE HUNTLY.

Demy 8vo., 452 pp. Cloth. **7s. 6d. net.**

SCIENTIFIC IDEALISM; or Matter and Force,

and their Relation to Life and Consciousness.

By WILLIAM KINGSLAND.

READY SHORTLY.

Fcap. 4to., handsome cloth.

THE HOUSE OF THE SLEEPING WINDS

and other Stories; some based on Cornish Folklore.

By ENYS TREGARTHEN.

With Coloured Frontispiece and 27 original Illustrations by NANNIE PRESTON.

Second large impression. Just Published. Crown 8vo. 6s.

THE PRINCE OF DESTINY.

By SARATH KUMAR GHOSH. Author of "1,001 Indian Nights."

Descriptive Circulars of these and other important Books sent on application.

LONDON: REBMAN, Ltd.,

129 Shaftesbury Avenue, W.C.